

A N
ANKER
OF CHRISTIAN
DOCTRINE.

WHEREIN, THE MOST PRINCIPAL POINTES
of Catholique Religion, are proved:

By the onlie written word of God.

Not rejecting Diuine, nor Apostolical Traditions; authentical
Councils; Popes Decrees; Ancient Fathers; nor other ordina-
rie proofes but abstracting from them in this Encounter.

For better satisfaction of those, who wil admitte no other
trial of true Religion, but Scriptures only.

AUCTORE T. VV. S. T. D. P. A.



Search the Scriptures. Ioan. 7. vers. 39.

Did the word of God procede from you?

Or came it vnto you only? 1. Cor. 14. v. 36.

Printed at Doway.

By LAWRENCE KILLAM, at the signe of the holie
M. DC. XXII

PERMISSV SUPERIOR



To the right welbeloued
ENGLISH READER.



BECAUSE the former parts of this worke, and these latter, being printed at diuers times, wil hardly perhaps come together, to the same persons handes; I haue thought it mete (Welbeloued Reader) here to repete the summatic contents of the former Preface. Whereby you may see the causes, why after so manie excellent Bookes, written in our language, for clearing al pointes of Christian Doctrine, this also is written in another forme; prouing the same by holie Scriptures only. Which thing is vndertaken (as also the Holie Bible is for the same reasons, set forth in vulgar tongues) first to satisfie al such, as vnruly suppose that we preferre anie other auctoritie aboue the holie Scriptures. Secondly to ioine issue of trial with our Aduersaries, who imagine that herein they haue some aduantage against vs. And withal to geue contentment, if it be possible, to al those, which at this time, wil admitte no other proofes in matter of Faith, and Religion, but the onlie Scriptures: that so it may appeare, who are best grounded therein.

For although our English Protestants in the beginning of Queene Elisabeths reigne, very boldly prouoked al Roman Catholiques to trie the true Religion, not only by the holie Scriptures, but also by the Ancient Councils, and Fathers of the first six hundred yeares after Christ: as M. Iohn Iuel publickly proclaimed at S. Pauls Crosse in London; yet shortly after, finding by experience, that they were not able to maintaine that challenge, they generally euer since say plainly, that they wil not stand to anie other auctoritie,

Why this Treatise is written.

The first cause.

2.

3.

Protestants sometime promised to stand to the iudgement of ancient Fathers

Now they require onlie Scriptures.

Anno
 1559.

The Preface to the

Authoritie, but to the onlie written Word of God . And holding opinion that the Church can erre in Faith, they endeouour to bring the very Church it self (theirs and our proper Iudge) to be iudged as a partie . 17. *I/a. 54. v.* Wherby they draw al Controuersies to this one question: Who amongst al pretenders, rightstly vnderstand the holie Scriptures? Wherupō we might most iustly require, that they by onlie Scriptures, should first disprone our long established Religion; and then also proue their owne, newly pretended.

¶ We agree to proue by onlie Scriptures, wh ch is the true Religion.

Presupposing reasonable conditions.

1. Condition.

But seing they can not doe it; we, for the more manifestation of truth, and for better reducing those that erre, into the right way, doe condescend to trie this important cause, by this special, & onlie meanes, to which, your Aduersaries, seme so confidently to appeale. Only beseeching you, that we may in sober maner, by word, or by writing, without clamorous contention, or vncharitable railing, procede herein; according to these, or other reasonable conditions. For without reasonable conditions (as both ancient and present experience teacheth) it is but lose of time, to dispute with contentious spirits, out of only Scriptures. First therefore you must stil remember, that we doe not grant your exclusion of other proofes, to be iust; but that we are content to abstaine from them, vntil you shal find it needful, to repaire vnto them againe. Secōdly, that in the meane while you be also limited, to the same onlie meanes of holie Scriptures. Thirdly, that it may suffice for either partie (which wil be as necessarie for you, as for vs) to proue the thing it self, which we beleue, by necessarie consequence, of the holie Scriptures, though the verie wordes be not there expressed. Fourthly, when in our conference, some wordes, or sentences of holie Scripture, may seme hard, or contrarie to other places, that then the same may be explained, by the more cleare: or the more in number

*See Manu-
ductions
to the true
Church. ch.
9. 10.*

(percey-

English Reader.

(perteyning to the same matter) may explicate the fewer. Alwayes considering that euerie word in holie Scripture, is assuredly true: al being indited by the Holie Ghost. These conditions we suppose, al louers of truth, and studious of concord, wil approue for reasonable. In confidence whereof, we here proue not only matters of Controuersie, but also al principal pointes of Christian Doctrin: because manie Controuersies depend vpon other Articles, at this time not called into question. Because also new errors doe dayly rise, which haue like nede, to be confuted. Thirdly, to shew by experience, that old Heretikes drew as plausible arguments from the holie Scriptures, for their errors, as anie Sectaries doe now for their new opinions. Fourthly, for our further instruction by holie Scriptures, as wel in al pointes of Faith, which we are bond to know: as in Precepts of life, which we are bond to performe: according to the Apostles doctrine [Be ye doers of the word, and not hearers only] For better explication sake, we diuide this whole worke into foure parts. In the first part are explained the Articles of the Apostles Crede. In the second part, the seuen holie Sacraments of Christ. In the third, the tenne Commandments. And in the fourth part, the necessarie vse of Prayer: Especially Our Lords Prayer.

VVhy other points are here proued, which are not now in controuersie.
1. Reason.
2.
3.
4.

The whole worke is diuided into foure parts.

To God be al glorie.

From Arras College in Paris. 25. Martij. 1622.

Yours euer in Christ our Lord:

THOMAS VVORTHINGTON
Seminarie Priest.

THE CONTENTS OF THE FIRST PART.

Concerning the Articles of Faith: comprised in the Apostles Crede.

Credo

F Aith is necessarie to saluation.

Article 1

Mans wittē, nor reach of natural reason, can not attain faith: neither is mans testimonie sufficient to assure it, but Gods word onely.

Article 2

Gods word is partly written in the holie Scriptures: partly knownen, and kept by Tradition.

Art. 3

Some Scriptures are hard, and require authentical interpretation.

Article 4

True miracles are an assured prooffe of faith: and of others truth, for the which they are wrought.

Art. 5

In Deum

God is one: and there can not be anie other God.

Art. 6

Patrem

In God is Trinitie of Persons, the Father, the Sonne, and the Holie Ghost.

Article 7

Omnipotentē

God is Omnipotent.

Article 8

God knoweth al thinges.

Article 9

God is absolute Goodnes: & al his actions are good.

Art. 10

Creatorem

Angeles, the first creatures, are, the most part, in glorie: manie are damned.

Art. 11

Cæli

Holie Angeles by their ministerie, & prayers, protect & helpe men. Diuels seeke mens ruine.

Art. 12

Et terræ

Man at first receiued original Iustice: which he lost by transgressing Gods commandment. And thereby infected al his progenie with Original sinne.

Art. 13

Mans vnderstanding, and free wil are weakened by sinne: but not lost.

Article 14

Et in Iesum

After the fall of man, God promised a Redemer: who was also foreshewed by manie figures: and by al the Prophets.

Art. 15

Christum.

Our Lord Iesus of Nazareth is Christ, our Redemer.

Art. 16

**Filius eius
vnicum**

Our Lord Iesus Christ is God, the Second Person of the B. Trinitie.

Article 17

**Dominum
nostrum**

Our Lord Iesus Christ is truly man.

Art. 18

Christ

Christ our Lord, from the instant of his Incarnation, had fulnes of Grace, Knowledge, and Power. *Art. 19.* Qui conceptus est de Spiritu Sancto. Marius.

Christ our Lord tooke all mans infirmities, not opposite to perfection. *Article 20.*

The B. Virgine Marie is the Mother of God: and most excellent of all created persons. *Art. 21.* Ex Maria Virgine.

Christ our Saviour after thirtie yeares private life, preached his Gospel: confirming it diuers wayes. *Art. 22.* Passus sub Pont. Pil. cruci. mort. & sepult.

Christ our Redemer suffered many greuous torments: Death on the Crosse: and was buried. *Art. 23.* Descendit ad inferos.

The glorious soule of our B. Saviour, parting from his bodie, descended into hel. *Art. 24.* Tertia die resurrexit à mortuis.

Our Saviour Iesus Christ rose from death the third day. *Article 25.*

Christ our Lord appeared often after his Resurrection. And ordained diuers things, pertainyng to his Church. *Art. 26.* Ascendit ad calos sedet ad dext. Dei. Pat. Omnipot.

Christ our Lord ascended into heauen: sitteth on the right hand of God. *Article 27.* Inde ven. est in vi. & mor.

Christ our Lord wil come in Maiestie: and Iudge the world. *Article 28.* Credo in Spiritum Sanct.

God the Holie Ghost (with the Father, and the Sonne) inspirerh: & sanctifieth the Church, & the members thereof. *Art. 29.*

The vniuersal Church consisteth of holie Angeles, with other Saincts in heauen, and the faithful in earth: of all which, Christ as man, is Head. *Art. 30.* Ecclesiam.

The militant Church conteyneth two general members: The Clergie, and Laitie; vnder one visible head. *Art. 31.*

As wel the Clergie, as Laitie containe particular bodie, with several heades, all subordinate in one bodie, to one Supreme Visible Head. *Article 32.*

The true Church of God is known by special markes. The first of which is Vnitie. *Art. 33.*

In the old Testament there was euer one Supreme Visible Head of the Church. *Art. 34.*

Christ our Saviour ordained S. Peter cheefe of the Apostles: and Visible Head of the militant Church. *Art. 35.*

Christ our Saviour also ordayned a continual Succession of S. Peters Supremacie, to the end of this world. *Art. 36.*

The

*Sanctum
Catholicam.*

The true Church of Christ is Holie.

Art. 37.

The true Church is Catholique.

Art. 38.

The true Church is Apostolique.

Art. 39.

The true Church is Perpetual, from the beginning of the world to the end.

Article 40.

The true Church of God euer hath bene, and wil be Visible.

Article 41.

The Church can not erre, in doctrine of faith: nor of maners.

Article 42.

*Sanctorum
Communio-
nem.*

In the whole Church is Communion of Sacrifice, Sacraments, Praiers, and other good workes.

Art. 43.

Soules in Purgatorie doe participate of the Communion of Sainctes: receiuing releefe by the holie Sacrifice, and other suffrages.

Article 44.

No Infidels doe partipate of the communion of Sainctes. Neither is it lawfull to communicate with them, in practise of Religion.

Article 45.

Excommunicated persons are excluded from the Church, and communion of Sainctes.

Article 46.

Whosoever doe fal into mortal sinne, lose the participation of good workes, vntil they be truly penitent.

Art. 47.

*Remissionem
peccatorum
Carnis Resur-
rectionem.*

In the Catholique Church is remission of sinnes: and Iustification by grace.

Article 48.

Al mankind shal rise from death, at the day of General Iudgement.

Article 49.

*Vitam eter-
nam.*

The blessed shal enioy eternal glorie: according to their merites.

Article 50.

The wicked shal be in euerlasting payne, for their sinnes.

Article 51.

Amica.

It was foreshewed, and there haue bene, are, and wil be Heresies, against the true Faith.

Art. 52.

Antichrist the head of al Heretickes, is to come: nere the end of this world.

Article 53.

THE

THE CONTENTS OF THE SECOND PART.

Concerning the Holie Sacraments of Christ.

- G**OD giveth his grace to men, not only by invisible meanes, *Lex per*
but also by external signes. *Article 1. Moyses day*
- Men doe rightly serve God, both by internal, and external
sensible signes. *Article 2.*
- Of al external holie Rites, Sacrifice, and Sacraments are most
principal. *Article 3.*
- In the Church of Christ are divers Sacraments. Which here we
presuppose, & in their feveral places, prove to be Seven. *Art. 4. Gratia & veri-
tas per Iesum*
- Christ's Sacraments, and daylie Sacrifice exceed al Sacrifices, &
Sacraments of the old Testament. *Article 5. Christum*
- God is the principal efficient cause of grace, in al the Sacra-
ments. *Article 6. Sacram.*
- Christ as man, is the meritorious cause of grace, by the Sacra-
ments. *Article 7.*
- Sacraments are the instrumental cause of grace. *Article 8.*
- Christ's Ministers are the ministerial cause of grace, in the Sa-
craments. *Article 9.*
- Baptisme, the first of Christ's Sacraments, is necessarie to salua-
tion. *Baptismus. Article 10.*
- Baptisme is especially necessarie for infants. *Article 11.*
- By Baptisme the soule is cleansed from sinne: and sanctified
with grace. *Article 12.*
- Concupiscence, remayning after Baptisme, is not sinne. *Ar. 13.*
- Baptisme imprinteth a spiritual Character in the soule. *Ar. 14.*
- Solemne Rites are requisite, and profitable, in the administra-
tion of Baptisme: and of other Sacraments. *Article 15.*
- Confirmation is a true and proper Sacrament, geuing special
grace. *Confirmation. Article 16.*
- Confirmation also imprinteth a special Character. And in that,
& other respects, it behoueth al Christians to receiue it. *Ar. 17.*
- In the bless'd Sacrament of the Eucharist, Christ is really, and
substantially present. *Eucharistia. Article 18. Sacramentum*
- Vnder each forme of bread, & of wine, in the B. Sacrament,
is whole Christ, Bodie, Bloud, Soule, & Diuinitie. *Article 19.*

It sufficeth, and is more conuenient, that al communicants, besides the Priest that celebrateth, receiue vnder one kind only.

Article 20.

Al Christians hauing vse of reason, are bond to receiue this most holie Sacrament.

Article 21.

Sacrificium.

The holie Eucharist is also a Sacrifice propiciatorie. The holie Eucharist is the complement of al the old sacrifices.

Article 22.

Sacrifice is due to God onlie: and to no creature, how excellent soeuer.

Article 24.

Penitentia.

Penance consisting of Contrition, Confession, and Satisfaction, is a true Sacrament.

Article 25.

Contrition or (at least) Attrition is necessarie, as the first part of Penance.

Article 26.

Confession of al mortal sinnes is necessarie, for remission thereof.

Article 27.

Venial sinnes are sufficient, & conuenient matter of Sacramental Confession: though also remissible otherwise.

Article 28.

Secresie of Sacramental Confession is necessarie, by the Law of God, and of nature.

Article 29.

Satisfaction for the guilt of sinne, and for eternal payne, is made by Christ only.

Article 30.

Eternal punishment being remitted with the sinne, there remaineth ordinatly temporal punishment.

Article 31.

True penitents enabled by grace, doe satisfie the debt of temporal punishment, due for sinnes remitted.

Article 32.

Praying, Fasting, and Almesdeedes, are special satisfactorie workes, for sinnes remitted.

Article 33.

One may satisfie for an other; being both in state of grace.

Article 34.

Temporal paine due for sinnes remitted, may be released by Indulgence.

Article 35.

The residue of satisfaction, not made in this life, is to be fulfilled in Purgatorie: by suffering, or by suffrages, after death.

Art. 36.

The proper effect of the Sacrament of Penance is remission of actual sinnes, after Baptisme.

Article 37.

Extreme Vnction of the sicke with holie Oile, by a Priest, is a true Sacrament.

Article 38.

**Extrema
Vnctio.**

The

The proper effect is strengthening of the soule in the agonie of death: with remission of finnes it arie remayned: and restauration to bodlie health, if it be expedient for the soule. *Article 39.*

It behoueth al penitents, being by sicknes in perill of death, to receiue this Sacrament of Extreme Vnction. *Article 40.*

Ordination of Priestes; and of other Clergie men; is a true Sacrament. *Article 41.*

None can be made Clergimen, but by Ordination of the Apostles successors. *Article 42.*

Competent qualities; especially of Age, Maners; and Learning, are conueniently required in Clergimen. *Article 43.*

The principal power of Holie Orders, is to consecrate, & offer Christs Bodie and Bloud, in the holie Sacrifice. *Article 44.*

An other power of holie Orders is Iurisdiction: to feede, & gouerne the Church. *Article 45.*

There are diuers degrees of spiritual Pastors, subordinate to one cheefe visible Head. *Article 46.*

Mariage rightly contracted between a Christian man & a Christian woman, is a true Sacrament. *Article 47.* *Matrimonium*

Diuers iust impediments doe debarre some persons from contracting Mariage. *Article 48.*

The bond of Christian Mariage can not be dissolued, so long as both parties liue in this world. *Article 49.*

Christ gaue his Church power to institute sacred Rites, & Ceremonies: which are called Sacramentals. *Article 50.* *Sacramentalia.*

THE CONTENTS OF THE THIRD PART.

Concerning the tenne commandments.

Gods commandments are possible: and necessarie to be kept. *Article 1.* *Locutus est Dominus cunctos sermones hos: Ego sum Dominus Deus tuus &c.*

By keeping Gods commandments, the faithful please God: and merite eternal glorie. *Article 2.*

Al men are bond to serue God with diuine honour. And first to beleue in him. *Article 3.*

Al are bond to hope in God. And confidently to relie vpon his diuine providence. *Article 4.*

Al are bond to loue God aboue al other things. And consequently

Decem verba, quæ scripsit in duabus tabulis. Deut. 4. 7. 13.

quently their neighbours as themselves.

Alate bond to serue God with internal deuotion, & external declaration thereof, by the vertue of Religion

1
Non habebis
Deos alienos
coram me.
Non facies
tibi sculptile.

It is forbidden to serue anie creature as a God. Sorcerie, Nigromancie, Witcherie: & al pactes with diuels, expresse, or secrete, are execrable.

Al are bond to honour holic Angeles; and other Sainctes. And to reuerence holic Reliques, and Images.

2.
Non assumes
nomen Dei
tui in vanum.

An oath (when iust cause requireth) must be made by Gods name: or by some creature as depending on God.

It is forbidden to sweare anie false thing: or vncertaine as certaine.

It is likewise forbidden to sweare without iust necessitie, & important cause.

It is also forbidde to sweare, or to promise with an oath, anie vnlawful thing. And it is duple sinne to performe such a promise.

Wittingly to breake a lawful promise, made with an oath, is periurie.

Blasphemie is an enormous sinne: iniurious to Diuine Maiestie.

3.
Memento vt
diem Sabbati
sanctifices.

The Sabbath day was kept holic in the old Testament, by Gods ordinance.

Christians are bound to kepe Sunday (called our Lords day) holic: not the Sabbath.

Prudence, and the vertues annexed; Right Counsel, and mature Iudgement, are necessarie.

Iustice, & other vertues annexed; Pietie, Reuerence, Obedience, Gratitude, Liberalitie, & freindshipe, are necessarie.

Fortitude, & other vertues annexed, Magnanimitie, Patience, Longanimitie, and Perseuerance are necessarie.

Temperance, & other vertues annexed, Continencie, Meeknes, Humilitie, and Modestie, are necessarie.

4.
Honora pa-
trem tuum, &
matrem tuam.

Al are bond to honour their Father & Mother. Especiallie to assist them in necessitie, spiritual and temporal.

Al are also bond to honour, and obey spiritual, and temporal Superiors.

Al Christians are bond sometimes to abstaine from certaine meates;

meates; And to fast; by Diuine, & Ecclesiastical Lawes. *Art. 24.*
It is forbidde to kil anie man: except by lawfull auctoritie, & in
due maner.

Article 25. Non occides.

It is vnlawfull to strike, or to imprison anie person, Without
iust cause, and auctoritie.

Article 26.

Reuengeful wordes, & anger without cause, are also forbid-
den.

Article 27.

Al are bond, so much as lieth in them, to haue peace with al.
And to loue their enemies.

Article 28. 6.

Adultrie, fornication, & al venereous actes, are greuous sinnes. Non macha-
beris.

Article 29.

Al are bond to esteeme chastitie. And to chastice the bodie, that
it may serue the spirite.

Article 30. 7.

Al vniust getting, or holding of others goodes, is forbidde
by the law of God, and of nations.

Article 31. Non furtum
facies.

Iniustice committed in sacred thinges, is sacrilege. And bying
or selling spiritual thinges, is Simonie.

Article 32.

Prodigalitie in superfluous expenses: and Niggardnes in mi-
serable sparing, are forbidden by Gods Law.

Article 33.

It is specially forbidde to hurt the fame of anie person vniustly.

Article 34.

Sufurration is an especial iniurie, & a detestable sinne. *Article 35.*

Al are bond sometimes to practise workes of mercie; spiritual
and temporal.

Article 36. 8.

Al are bond, when lawfull auctoritie requireth, to testifie the
truth which they know.

Article 37. Non loqueris
contra proxi-
mum tuum

It is forbidde to beare false witnesse, or to lie, or iudge rashly.

Article 38. falsum testi-
monium.

False accusation, & condemnation of the innocent: & iustifica-
tion of the guiltie, are damnable sinnes.

Article 39.

It is a particular wickednes to praise, or flatter anie for their
sinne.

Article 40.

If anie be demanded of a secrete thing, by revealing whereof
vniust hurt is like to ensue, it is not lawfull to reueale it. *Art. 41.*

They that are vniustly demanded, may lawfully answer in an
other sense, then the demander vnderstandeth it. *Article 42.*

Whosoever doe vniustly hurt others; or be in debt; are bond to
restitution.

Article 43.

It is

9. It is forbidden to consent in mind, vnto vnlawful carnal thoughts. *Article 44.*
 Non concupisces uxorem proximi tui. It is forbidde to consent in mind, vnto vnlawful desires of worldlie goodes. *Article 45.*
 10. Christians are bond to obserue Ceremonial Precepts of Christ, and his Church. *Article 46.*
 Non concupisces domum proximi tui: non agrū &c. Christians are also bond to obserue Iudicial Precepts of Temporal Superiors. *Article 47.*
 Docete eos Good workes of supererogatiō are possible, pious, & profitable. *Article 48.*
 seruare omnia And when they are vowed, doe binde in conscience. *Article 49.*
 quecumque mādauit vobis. Vniuersal obedience to a determinate Superiour, is piously vowed. *Article 50.*
 Si vis perfectus esse vende quæ habes, & da pauperib. Vow of volūtarie pouertie, to possesse no worldlie goodes in proper, is godlie, and meritorious. *Article 51.*
 & sequere me.

THE CONTENTS OF THE FOVRTH PART.

Concerning Prayer. Especially the Pater Noster.

Dixit Iesus
Discipulis suis:
Sic vos orabitur.

- I**T is necessarie to pray often: actually desiring good thinges of God. *Article 1.*
 Thankesgeuing for Gods benefites is a special, and necessarie kind of prayer. *Article 2.*
 Praises of God, by Confessing his singular Excellences, is also a necessarie kind of prayer. *Article 3.*
 Meditation, & Contemplation is the best priuate prayer. *Art. 4.*
 Vocal prayer is also necessarie. Especially publique prayer. *Art. 5.*
 Priuate prayer may be in any language: though not vnderstood. *Article 6.*
 Publique prayer must be in a sacred tongue: common to manie nations, of diuers vulgar languages. *Article 7.*
 Faith, Hope, Humilitie, Repentance, and other vertues, are required in prayer. *Article 8.*
 Reuerent, modest, and comelie disposition of the bodie, is also required, as an helpe to deuotion. *Article 9.*
 Attention is so necessarie, that the more or lesse it is, the more or lesse is the fruite of prayer. *Article 10.*
 Prayer with due conditions is meritorious. And is alwaies granted by God. *Article 11.*

We are bound to pray for the whole militant Church. And particularly for the spiritual Pastors thereof. *Article 12.*

We are also bound to pray for al Christian Princes, and Magistrates. Especially for those, vnder whom we liue. *Article 13.*

We are bound to pray for the soules in Purgatorie. Especially for our parentes, benefactors, and other nereest freindes. *Article 14.*

In the preface of our Lords prayer, we inuocate Almighty God: Pater Father of al men, by creation, conseruation & redemption. *Art. 15.*

God is more peculiarly the Father of the faithful. And most Noster especially of the iust. *Article 16.*

God being euery where; Heauen as the most excellent place, Quies in eis is called his Seate, and Kingdome. *Article 17. lis.*

In the first petition we pray, that Gods name may be honored by al, and dishonored by none. *Sanctificetur nomen tuum. Article 18.*

We pray more particularly, that we which beleue in God, may euer haue grace to glorifie his name. *Article 19.*

Al true Christians doe also pray, that themselves, & al others may loue, honour, & inuocate the holie name, IESVS. *Art. 20.*

In the second petition we pray, that God wil accomplish his kingdom of al the elect. *Adueniat regnum tuum. Article 21.*

We also pray that God wil propagate, and euer conserue his militant Church, to the end of this world. *Article 22.*

We likewise pray that God wil reigne in vs, by his sanctifying grace. *Article 23.*

In the third petition we pray that Gods wil, not our owne proper wil, be so fulfilled in earth, as it is in heauen. *Fiat voluntas tua: sicut in caelo & in terra. Article 24.*

Gods absolute wil, called his good pleasure, is euermore fulfilled. *Article 25. 12.*

Gods conditional wil, which is knowne by signes, is often not fulfilled. *Article 26.*

In the fourth petition we pray our heauenlie Father, to geue vs al necessarie (spiritual and corporal) foode. *Panem nostrum (superiubstantialem) quotidianum da nobis hodie. Article 27.*

We pray in particular that we may frutelessly participate of the B. Sacrifice, and Sacrament of the Altar. *Article 28.*

We pray also for al things necessarie in this temporal life. *Article 29.*

In the fifth petition we pray God, to forgeue vs our sinnes: & the debtes thereof. *Et dimitte nobis debita nostra. Article 30.*

For

Sicut & nos
dimittimus
debitoribus
nostris.

For obtaining remission of sinnes, we must forgeue in our hartes, al iniuries done vnto vs.

Article 31.

It is also necessarie to loue our enemies, doing good to them for euil.

Article 32.

Et ne nos in-
ducas in tenta-
tionem.

In the sixth petition, we pray for strength of grace, to resist al tentations of sinne.

Article 33.

We also pray God, that he wil not suffer vs to be assaulted, with ouer great tentations.

Article 34.

We likewise pray for grace, to repel first motions tending to sinne.

Article 35.

Sed libera nos
a malo.

In the seventh petition, we pray our heauenlie Father, to deliuer vs from temporal euils. Especially from al the diuels power.

Article 36.

We pray also to be deliuered from euil habites, gotten by sinne: and from imperfections.

Article 37.

Likewise we pray to be deliuered from dangerous afflictions, which may hurt the soule.

Article 38.

Amen.

The Conclusion, Amen: is a confirmation of our part, that we truly desire, that which we aske in wordes.

Article 39.

This word Amen, is also a confirmation on Gods part, that he granteth whatsoeuer is duly asked in prayer.

Article 40.

Aue Maria &c.

The Angelical Salutation of the B Vergine, Mother of God, is lawfully, and profitably recited by good Christians.

Art. 41.

Sancta Maria,
Mater Dei ora
pro nobis.

The second part of the Aue Maria: Holie Marie, Mother of God &c. is a godlie prayer, agreeable to holie Scriptures.

Article 42.

Holie Angels doe offer mens prayers to God: doe pray for men: and are profitably inuocated.

Article 43.

Aequales An-
gelis sunt.

Other glorious Saintes vnderstand the affaires of mortal men: and doe pray for them.

Article 44.

It is lawful, and profitable to pray the glorious Saintes, that they wil pray for vs to God.

Article 45.

Orate pro ini-
uicem vt sal-
uemini.

It is no derogation to Christ, & is very profitable to mortal persons, that one pray for an other.

Art. 46.

F
I N I
S



THE THIRD PART
OF
AN ANKER
OF
CHRISTIAN DOCTRINE
CONCERNING THE
TENNE COMMANDMENTS.
THE FIRST ARTICLE.

*Gods commandments are possible: and necessarie
to be kept.*



FOR so much as al which beare the name of Christians, doe confesse, that only true Religion is the meanes (through the merites of CHRIST our Sauiour) to attaine eternal life; and for so much as some wil admitte no other trial of true Religion, but the only written word of God; we haue for their sakes, and for the more manifestation of the truth proued, and declared by this special way; which they require, the principal points of the Christian Faith; and in like maner the seuen holy Sacraments; in the two former Partes of this worke. Now it foloweth in this third Part to explicate in like sorte the Tenne Commandments of

The contents
of this third
Part with the
rest.

God. And so in the fourth Part to declare the necessity, and efficacy of Prayer: according to the Methode proposed in the Preface. To proceede therefore in this present subiect, as in the matters of Faith, and of the holy Sacraments; so likewise concerning the Commandments, our Aduersaries haue in these latter dayes raysed diuers Controuersies, though not so many in number, as in the former Partes: yet some of especial importance: which we shal discusse, as they occurre. And first touching al the Commandments in general, Protestants hold that it is vnpossible for any mortal person, by any meanes to keepe them, or any of them. And that it is not necessarie, that they should be obserued. But that only Faith doth iustifie. Neither doe they meane the whole Faith, of al Christian Articles, but an especial assured perswasion of euery one, that whosoener beleueneth, that himself is reputed iust by CHRIST, and that he shal be saued, his soule shal vn-doubtedly be in heauen, so sowne as it shal be parted from the body. None of which their Assertions can either be found, in expresse holy Scripture, nor be deduced from thence: nor otherwise proued by any good ground, of sacred text or reason. But the direct contrarie Propositions are clearly proued, and abundantly confirmed by many sacred textes, both of the old and new Testament. Vpon al which we ioyning issue of trial doe thus proceede.

Protestants haue no good prooffe, that the commandments are impossible: or not necessarie, nor for only faith, nor for their special faith &c.

Gods commandments, presuppose possibilitie to keepe them; both in the state of innocencie, and after the fall of man.

2. God, who is alwaies the same, and whose iustice is immutable, not only commanded Adam the first man, in the state of Innocencie, to abstaine from eating of a certaine fruite, and punished him for transgressing the same commandment: but also after the losse of original Iustice, particularly punished Cain, for murdering his brother Abel. Which punishments had not bene iust, if either Adam in Paradise, could not haue obserued Gods precept; or Cain in the state of sinne, could not haue abstained from killing Abel. Because

Gen. 2. 7. 17.
Gen. 3. 7. 17.
13. 19. 24. 4.
7. 8. 10. 11.

CHRISTIAN DOCTRINE. *Art. 1.* ;

Because by the rule of reason, none can be bond to a thing vnpossible. And where is no obligation, there is no transgression; and where no transgression, there can not be iust punishment. But Adam knowing by Gods commandment, that he was bond to kepe it: And Cain also knowing by the light of nature, that he ought to haue refrained from manslaughter: and consequently both Adam, and Cain knowing that their obligations were possible: were therefore iustly punished; and so neither Adam, nor Cain, replied to the contrarie, by pleading impossibilitie. For Adam in humble repentance, accepted the inioyned punishments: and Cain despairing of mercy, acknowledged his iust desert, saying to our Lord [Myne iniquitie is greater, then that I may deserue pardon.] Further this possibilitie of obseruing Gods commandments, is confirmed by examples of Adam in the rest of his life. For [he was finally saued] and of Enoch who [walked with God, & was sene no more, because God tooke him. For before his translation he had testimonie, that he had pleased God] of Noe, who [was a iust and perfect man, in his generation, he did al thinges which God commanded him] concerning the making of an Arke, and preaching iustice by his life, and doctrine. [For I haue sene thee iust in my sight] said our Lord vnto him. And S. Peter calleth him [the Preacher of iustice] Likewise by the example of Abraham who [went forth of his countrie as our Lord had commanded him.] He walked before God and became so perfect, that vpon Gods cōmandment he was ready, without reply, [to kil, and offer his beloued sonne Isaac in Sacrifice.] For which prompt obedience our Lord by his holie Angel gaue him testimonie, of iustice, and promise of reward; saying [Now haue I knowne that thou fearest God: and hast not spared thyne only begotten sonne for my sake. By my owne selfe haue I sworne, saith the Lord, be-

Examples of
fulfilling Gods
command-
ments.

7. 13.

Gen. 10. 7. 1.

Gen. 5. 7. 14.

Heb. 11. 7. 5.

Gen. 6. 7. 9.

21.

Gen. 7. 7. 4.

1. Pet. 1. 7.

5.

Gen. 12. 7.

4. 18. 17.

7. 1.

Gen. 22. 7. 1.

34. 17. 7.

12. 16. 17.

cause thou hast done this thing, and hast not spared thine only begotten sonne, for my sake; I wil blesse thee; and I wil multiplie thy fede, as the starres of heauen: and as the sand, that is in the seashore. Thy feede shal possesse the gates of his enimies. And in thy feede shal be blessed, al the nations of the earth, because thou hast obeyed my voice.]

Like examples
of other Pa-
triarches, and
faithful per-
sons.

3. Other examples abund in the sacred Historie of *Gen. 24. v.*
Isaac, Iacob, Ioseph, al which walked rightly before *61. 6; ca. 25.*
God, and of other Patriarches, and faithful people, *v. 27 ca. 28.*
which sometimes obserued Gods wil, and so proue it *v. 13 ca. 40.*
to be possible: & sometimes offending were punished, *v. 15.*
which presupposeth their obligation to haue fulfilled it: and consequently the possibilitie therof. God com-
manded his whole people, when he had brought
them forth of Egypt, to kepe his precepts, with pro-
mise of protection, and other reward, if they would
obey, and with threatens of punishment, if they diso-
beyed, saying: [If thou wilt heare the voice of the *Exo. 15.*
Lord thy God, and doe that is right before him, and *v. 26.*
obey his commandments, and kepe al his precepts,
none of the maladies, that I laid vpon Egypt, wil I
bring vpon thee: for I am the Lord God thy Curer.]
For so sowne as there was want of meate, they mur-
muring: [Our Lord said to Moyse: Behold I wil *Ca. 16. v. 3.*
raine to you bread from heauen. Let the people goe *4. 5.*
forth, and gather that sufficeth for euerie day: that
I may proue them, whether they wil walke in my
Law, or no. But the sixe day; let them prouide to
bring in (for the seuenth) and let it be dable, to that
they were wont to gather euery day. Gather it six
daies: but in the seuently day is the Sabbath of our
Lord. Therefore it shal not be fond] which precept
some obserued, and some transgressed: going forth
on the Sabbath to gather Manna, but fond none.
[And our Lord said to Moyse (and by him to the
people) How long wil you not kepe my com-
mandments,

Ex. 15.
56.

1
56

27.

28.

mandments, and my Law?] Wherby it is manifest that some obseruing this commandment, it was not vnpossible: and some transgressing it, were bond to haue obserued it: els they had not bene iustly blamed. And the same is the nature, and condition of euery commandment of God, that al are bond, and al can, if they wil, through Gods grace, kepe it.

4. Againe this doctrine as wel of possibilitie, as of Gods threatnes and promises shew it to be both possible and necessarie to kepe his commandments. necessitie to kepe Gods commandments, is proued by the threatnes, and promises. As where our Lord immediatly after the first of the tenne commandments, sayth [I am the Lord thy God, mightie, zelous visiting the iniquitie of the fathers, vpon the children, vpon the third, and fourth generation of them, that hate me: and doing mercy vpon thousands, to them, that loue me, and kepe my precepts.] To strike also more reuerence, and feare of God in this people; they heard [the voices, and saw the flames, and the sound of the trumpeter, and the mount smoking; and being frightened, and strooken with feare they stood a farre off: saying to Moyses: Speake thou to vs, and we wil heare: let not our Lord speake to vs, lest perhaps we dye. And Moyses said to the people: Feare not: for God came to proue you, and that his terrour might be in you, and you should not sinne.] Here Moyses saith plainly, that God sent this terrour, to make them asfeard to sinne. Which necessarily proueth, that if they would, they could obserue the thinges commanded: and that al this was done, to incline their willes to good, and to terrifie them from euil: leauing it in their power and wil, to doe the one, or the other. And therefore albeit manie did presently after these admonitions, tal most wickedly, making, and adoring golden calues, yet they did it voluntarily, not necessarily. As also manie other holie Scriptures doe abundantly declare.

5. For that none should pretend ignorance, or obli-

God againe by commanding to write the same things often: & often to read them, sheweth that they must be kept.

union, God commanded his Couenant to be written. Yea some things often repeted, and al to be often read. As when Moyſes ascended the second time into the mount, and had receiued diuers precepts, Moral, Ceremonial, and Iudicial [Our Lord said to him: Write thee these wordes in which I haue made a Couenant, both with thee, and with Israel] Vpon an other occasion our Lord said againe [You shall doe my Iudgements, and shall obserue my Precepts: and shall walke in them. I the Lord your God. Kepe my Lawes, and Iudgements: which a man doing shall liue in them. I the Lord.] Againe he saith [Doe my precepts, and kepe my iudgements, and fulfil them, that you may dwel in the land, without any feare] In the repetition of the Law, Moyſes againe and againe admonisheth, & vrgeth the people to kepe the commandments. Which were al in vaine, if it were vnpossible. And if onlie Faith would suffice, he would haue vrged that chiefly, or only. But he stil crieth: [Now Israel heare the Precepts, and Iudgements, which I teach thee (and neuer sayth: that thou maist only know them, or only beleue them. No nor in al the Law, neither in al the holic Bible: but he addeth [that doing them, thou maist liue. And entring in maist possesse the land, which the Lord the God of your fathers wil gene you.] Thus was a terrestrial reward promised to that people, in figure of heauenlie reward to Gods spiritual children. But the one, and the other, to those that kepe his precepts. After recital of special benefites, Moyſes putteth them in minde in what maner the commandments were geuen, saying [You came to the foote of the mount, which burned euen vnto heauen: and there was in it darknes, and a cloud, and mist. And our Lord spake to you from the middes of the fire. The voice of his wordes you heard, and forme you saw not at al. And he shewed you his couenant, which he commanded you to doe.

And

The same againe is confirmed by the maner of deliuering the Law,

Ex. 34 v. 27.

Leuit. 18. v.

4. 5.

ca. 25 v. 13.

Deut. 4. v. 1.

v. 11.

12.

13. 14.

And the tenne wordes that he wrote in two tables of stone. And he commanded me at that time, that I should teach you the Ceremonies, and Iudgements, which you should doe, in the land that you shal possesse. Kepe therefore yourselues carefully. You saw not any similitude, in the day that our Lord spake to you in Horeb from the middes of the fire: lest perhaps deceived, you might make you a grauen similitude, or image of male or female: the similitude of al cattel that are vpon the earth; or of birdes, that flie vnder heauen, and of creeping beastes, that moue on the earth, or of fishes, or of the Sunne, Moone, Starres, &c. and deceived by errour you adore, and serue them.] These were the false imagined goddes, which some Iewes sometimes, and the heathen Paganes generally adored for goddes. But now in place of Idolatrie, the Iewes hold their obstinate malice against Christ. The Turkes esteeme their Mahomete for a singular diuine Prophete, and many grosse absurdities for sound Religion. Al Heretikes esteeme and adore their owne deuised new doctrines, as their proper Idoles. Amongst the rest Protestants hold Gods commandments to be vnpossible, and not necessarie to be kept. Wherof there is no similitude at al in the holy Scriptures, but the quite contrarie doctrine. Therefore deare freindes, haue patience to search the Scriptures. [Heare Israel (saith Moyses againe) and obserue that thou doe the thinges, which our Lord hath commanded thee, and it may be wel with thee. Now Israel, what doth our Lord thy God require of thee, but that thou feare the Lord thy God, and walke in his wayes; and loue him, and serue the Lord thy God, with thy whole hart, and with thy whole soule, and with thy whole strength. And kepe the commandments of our Lord, and his ceremonies which I command thee this day, that it may be wel with thee. Circumcise therefore the prepuce of your hart: and your

Iewish, Turkish, and Heretical errours in Religion, are as detestable as Pagans false goddes.

Besides faith, God especially requireth that his seruants doe fulfil his commandments.

Mā's cooperation to circumcise his owne hart is required.

necke

Zach. 13.

7.3.

Deut. 6. x.

3.5.

10.10. 7.12.

7.13. 7.16.

necke indurate no more.] The faithful people did not
 reply to Moyses his admonitions, as holding it vn-
 possible, or vnnecessarie to kepe Gods command-
 ments: but freely accepted the couenant, as Moyses
 further testifieth saying to the same people [Thou hast
 chosen our Lord this day to be thy God; and to walke
 in his wayes: and to kepe his Ceremonies, and Pre-
 cepts, and Iudgements, and to obey his command-
 ment. And our Lord hath chosen thee this day, that
 thou shouldest be his peculiar people: as he hath
 spoken to thee, that thou shouldest kepe al his com-
 mandments: and make thee higher then al nations;
 which he created to his praise, and name, and glory:
 that thou maist be a holic people, of our Lord thy
 God, as he hath spoken.] In regard also that man can
 not (of himself, as of himself) performe this coue-
 nant, God promiseth euer to assist with his grace, ena-
 bling his faithful seruants by mollifying, and incli-
 ning their hartes to obey: as Moyses testifieth saying
 [Our Lord thy God wil circumsise thy hart, and the
 hart of thy seede, that thou maist loue our Lord thy
 God, in al thy hart, & in al thy soule, that thou maist
 liue. And al these curses he wil turne vpon thine eni-
 mies, and them that hate, and persecute thee. But thou
 shalt returne, and heare the voice of our Lord thy
 God: and shalt doe al the commandments, which I
 command thee this day] Whereupon he inferreth euen
 the same which Catholiques beleue, and teach [This
 commandment which I command thee this day, is
 not about thee (how then dare any man say, it is vn-
 possible) nor farre of, nor situated in heauen, that
 thou maist say: Which of vs is able to ascend vnto
 heauen, to bring it to vs, that we may heare, and fulfil
 it in worke: nor placed beyond the sea, that thou
 maist pretend (excuse) and say: Which of vs can passe
 ouer the sea, and bring it euen vnto vs, that we may
 heare, and doe that which is commanded? But the
 word

God promi-
 seth sufficient
 grace to mol-
 lifie the
 hardnes of
 mans hart.

ca. 26. v. 17.

18. 19.

(ca. 27 v. 1.)

(1. Cor. 3.

v. 5.)

Dist. 30. v.

6. v. 7. 8.

v. 11. 17.

Ec.

word (the thing commanded) is very nere thee, in thy mouth, and in thy hart to doe it. Consider that I haue sette before thee, this day life and good : and contrariwise death and euil: that thou maist loue our Lord, thy God, and walke in his wayes, and kepe his commandments, and ceremonies, and iudgements, and thou maist liue: and he multiplie thee, and blesse thee in the land which thou shalt enter to possesse.] By al which it is most cleare that through Gods grace, the faithfull can if they wil, kepe al, & euerie one of Gods cōmandments. Neuertheles they can also if they wil, transgresse and breake them, according to the next wordes [But if thy hart (saith Moyses) be auerted and thou wilt not heare; and being deceiued with error, thou adore strange goddes, and serue them (or choose and folow false opinions in Religion) I fortel thee this day, that thou shalt perish, and abide litle time in the land, which passing ouer Iordan, thou shalt enter to possesse.] Likewise passing by Baptisme into the Christian Church, and falling into heresie, thou shalt perish; no wāt nor defect on Gods part, geuing alwayes sufficient grace, according to Moyses conclusion, saying [I cal for witnesses this day, heauen and earth, that I haue proposed to you, life and death, blessing and cursing. Choose therefore life, that both thou maist liue, and thy seede; & maist loue our Lord thy God, and obey his voice, and cleaue to him: for he is thy life, and the length of thy dayes.]

6. As Moyses in his time; so al good Gouvernors, Priestes and Prophetes admonished the people, of the necessitie (and consequently they presupposed it possible) to kepe Gods commandments. Iosue conserued the people, for most part, in the seruice of God. And at his death exhorted them to the same, saying [Feare you our Lord, and serue him with a perfect, and very true hart: and take away the goddes, which your fathers serued in Mesopotamia, and in Ægypt; & serue

God geuing power to kepe the commandments, leaueth it in mens power to breake them if they wil.

The couenant between God and his people was renewed by Iosue, and is stil to be kept.

our Lord. But if it like you not to serue our Lord, choise is geuen you (therfore it was in their power) choose this day, that which pleaseth you whom you ought especially to serue whether the goddes, which your fathers serued in Mesopotamia, or the goddes of the Amorrhites, in whose land you dwell: but I and my house wil serue our Lord. And the people answered and said: God forbid we should leaue our Lord, and serue strange goddes. We wil serue our Lord because he is our God. And Iosue said to the people: you are witnesses, that yourselues haue chosen to you our Lord, for to serue him. And they answered: witnesses. Now therfore, quoth he, take away strange goddes out of the middes of you; and incline your harts to our Lord, the God of Israel. And al the people said to Iosue: We wil serue our Lord God: and wil be obedient to his precepts. Iosue therfore in that day made a couenant, and proposed to the people precepts and Iudgements] This renouatiō of the couenant betwē God, and his people, as it was morally in confirmation of the peoples actual dutie, and purpose stil to serue God, by keping his cōmandments: so mystically it prefigured the like couenant to be made with Christians [To obserue al thinges, whatsoeuer Christ cōmandeth by himself, and his Pastors.]

God circumcise
th and in-
clineth mans
hart: and man
must also cir-
cumcise and
incline his
owne hart.

7. Obserue now, ye that read these wordes of Iosue, & the like of other Prophetes. How conformable the Catholique doctrine is to the expresse sacred text [God circūcise the hart of man] by his special grace [Man circūcise his owne hart] by cooperating with Gods grace. We pray with Salomon, and with al the faithful, that [God wil incline our hartes to him, that we may walke in his wayes, & kepe his cōmandmētis] Iosue exhorted the people [to incline their hartes to our Lord the God of Israel] the Royal Prophete prayed [Lord incline my hart into thy testimonies.] And in the same Psalme confidently protesteth of himself [I haue inclined my hart to doe thy iustifica-
tions

Mat. 23.

7. 20.

Luc. 10.

7. 16.

Deut. 30.

7. 6. ca. 10.

ca. 16.

3. Reg. 8.

7. 58. Ps. 12.

7. 2. 3.

Ioy. 14. 7. 23.

Psal. 118.

7. 36. 118.

tions for euer.] In like maner, our Lord inuited al to incline their hartes, and diligent ly to kepe his commandments. And expostulateth with those that doe not [Incline your eare (saith he by his Prophete Isaias) and come to me: heare, and your soule shal liue, and I wil make an euerlasting conenant with you] By Ieremie he saith [I commanded them, saying: Heare ye my voice, and I wil be your God, and you shal be my people: and walke ye in al the way, that I haue commanded you, that it may be wel with you. And they heard not nor inclined their eare: but haue gone in their pleasures, and in the peruersitie of their wicked hart: & haue bene made backward, & not foreward.] So that by Gods grace first stirring vp the hart, and stil assisting, and by mans cooperation with the same grace, Gods commandments both can, and must be obserued: els man hath not spiritual life, nor can possibly attaine eternal life. Further that (by these meanes) the commādments are possible is testified by the same Prophetes [Al his commandments are faithful (saith the Psalmist) confirmed for euer and euer: made in truth, & equitie] If they were vnpossible, how could they be in truth, & equitie? Which can not be imagined, in commanding thinges vnpossible. [But thou ô God (saith the same holie Psalmist) hast very much commanded thy commandments to be kept] And therefore they are both possible, and necessarie to be kept. To the same purpose Salomon, and by him the Eternal wisdom, crieth [Hold discipline, leaue it not: kepe it, because the same is thy life] And against our Solifidians, the same diuine Preacher concluding his Booke, saith [Let vs al heare together the end of speaking: Feare God, and obserue his commandments: for this is euerie man.] As if you wil say: In fearing God, and in keeping his commandments, consisteth the means of mans felicitie; & cōtrariwise in presuming of securitie, & breaking the commandments consisteth the cause of mans

miserie. [Kepe ye iudgement, and doe iustice] saith
 our Lord againe by his Prophete Isaias. And by le- *Isa. 56.*
 remie: [Make your wayes good, and your studie (de- *Le. 11.*
 fires, and affections) and I wil dwel with you in this *Le. 7.*
 place. Trust not in wordes of lying, saying: The *v. 3.*
 Temple of our Lord, the temple of our Lord, it is the
 temple of our Lord. For if youshal wel direct your
 wayes, and your studies, if you shal doe iudgement,
 between a man and his neighbour: to the stranger, *4.*
 and to the pupil, and to the widow shal doe no op- *5.*
 pression, nor shede innocent blood (doe good, and *6.*
 flee from euil) I wil dwel with you] Wisdom (saith *7.*
 Baruch the Prophete) is the Booke of the command- *Bar. 4.*
 ments of God, and the Law that is for euer: al that *v. 1.*
 hold it shal come to life, but they that haue forsaken
 it, into death] Ezechiel threatnerh false Prophetes, *Ezech. 13.*
 and the people that are deceiued by them [for that *v. 10. 11.*
 they had deceiued the people, saying: Peace, & there
 is no peace: God builded the wal (saith the Prophete)
 and they daubed it with morter without straw. Say
 to them that daub without tempering, that it shal
 fal: for there shal be a shower ouerflowing, and I
 wil geue very great stones, falling violently from
 aboue, and the wind of a storme dissipating: shal
 it not be said to you: Where is the daubing, that
 you daubed? Therefore thus saith our Lord God: *13.*
 I wil destroy the wal, that you haue daubed with-
 out tempering; and I wil make it euen with the
 ground; and the fundation therof shal be reuealed;
 and it shal fal, and shal be consumed in the middes
 therof: and youshal know that I am the Lord.] By
 which Metaphore of daubing, without tempering of
 straw with the morter, the Prophete sheweth, how
 vaine the imagination of securitie is, to saluation,
 without due repentance, and other good workes: and
 how fouly the careles wil be deceiued, which pre-
 sume, that their finnes stil remaining, are not imputed,
 as if

as if onlie faith, yea onlie perswasion of imputed iustice, would iustifie, and saue them. Which damnable imagination the same Prophete yet further confureth by the example of Sodome and Gomorhe, which were destroyed in their pertinacie of sinnes, proceeding of proud presumption of securitie, and of idlenes from good workes, saying [Loe this was the iniquitie of Sodome thy sister: Pride, Fulnes of bread, and Abundance, and Idlenes of her, and of her daughters. And they raught not their hand to the needie, and the poore.] For omission therfore of good workes, and committing euil, no maruel that destruction came at last, sudainly and violently vpon them: liuing quite contrarie to the general Law of God, and nature, which prescribeth these two general precepts [To decline from euil, and to doe good] they contrariwise declining from good, and doing euil. And therfore the like, destruction (though perhaps not temporal, yet which is worse, eternal) must needs remaine to al such, as runne the same course, how much soeuer they presume of imagined securitie. Al because they wil not incline their harts and eares, to doe that, which on mans part is required, in the couenant between God and his people. For on Gods part (which must stil be remembred) there is neuer any defect: Whose grace is alwayes readie, if men wil accept it: Wherby euerie one may if he wil, kepe Gods commandments. As God yet further testifieth by the same Prophete, saying [I wil put my spirite in the middes of you, and I wil make (by my grace) that you (may if you wil) walke in my precepts, and kepe my iudgements, and doe them.] Daniel, and the other three renowned childien and seruants of God, with excellent fortitude obserued Gods commandments, notwithstanding the terrour of the hote burning furnace, & of deuouring lions, which together with the

Presumption of securitie, & omission of good workes brought the Sodomites to most detestable sinnes and utter destruction.

Other examples, and testimonies.

14. 16.
9. 49.

1/ al. 36.
7. 37.

1/ 2. 36.
7. 37.

Deu 1. 7. 8.
14. 3. 7. 12.
14. 6. 7. 16.

constancie of old Eleazarus, & the young seuen brethren Machabees, and others of diuers states and ages, may serue for examples vnto al Christians, in times of persecution, And in times of peace, godlie Zacharias, and his wife Elisabeth, with others doe testifie, that al the commandments of God are possible to be kept, Because they al were inuironed with flesh and bloud, with the world, and spiritual enimies, as we are; and the helping grace of God, throng Christs Passion, is now greater, then it was in the old Testament. Finally let one testimonie more of those times suffice for manie, The Prophete Micheas hath this cleare doctrine [I wil shew thee o man (saith he) what is good, and what our Lord requireth of thee. Verily to doe iudgement; and to loue mercie; and to walke sollicitous with thy God] Which breefe lesson conteyneth three special pointes of good life [To doe iudgement] by confessing our owne sinnes, doing penante for them [for the iust is first accuser of himself] Secondly [to loue mercie] by doing good workes, with good wil and alacritie [for God loueth a chereful geuer.] Thirdly [to walke sollicitous with thy God.] by carefully considering euerie thought. Word, and deede, that it be agreable, and not contrarie to Gods commandmets. As holie Iob saith of himself to God [I feared al my workes: knowing that thou didst not spare the offender.]

8. Now that al these examples, precepts, and admonitions of the old Law, and Prophetes, concerning Gods commandments, perteyne no lesse, but rather more to al Christians, then to the Iewes, our Sauour expressly teacheth, saying [Doe not thinke that I am come to breake the Law, or the Prophetes: I am not come to breake, but to fulfil. For assuredly I say to you, til heauen and earth passe, one iote, or one tittle, shal not passe of the Law: til al be fulfilled. He therfore that shal breake one of these least commandments,

Obseruation
of the com-
mandments is
more exactly
required in
the Law of
Christ, then
the Iewes ob-
serued them.

2. Mat. 6.
7. 18. ca.
7. 7. 1. Cor.
Luc. 1. 7.
6.

Mich. 6.
7. 8a.

Prou. 18.
7. 17.

2. Cor. 9.
7. 8.

Iob. 9.
7. 18.

Math. 5.
7. 18.
19.

20.

ments, shal be called the least in the kingdom of heauen (that is, shal not enter into the kingdom of heauen) But he that shal doe, and teach (by word, or example) he shal be called great in the kingdom of heauen. For I tel you, that vnles your iustice abound more then that of the Scribes and Pharisees, you shal not enter into the kingdom of heauen.] And after that our Lord and Sauour had explicated, by diuers examples, wherein the Scribes and Pharisees were defective in keping the commandments, exacting of his disciples to kepe them rightly, he saith to them [Be you perfect therefore: as also your heauenlie Father is perfect.] And so prosecuting his doctrine saith [Not euerie one that saith to me: Lord, Lord, shal enter into the kingdom of heauen; but he that dith the wil of my Father, Which is in heauen, he shal enter into the kingdom of heauen. Manie shal say to me in that day: Lord, Lord, haue not we prophesied in thy name, and in thy name cast out diuels? and in thy name wrought manie miracles? And then I wil confesse vnto them (plainly tel them) that I neuer knew you; depart from me, you that worke iniquitie.] As therfore it is necessarie to beleue in Christ, so likewise to kepe the commandments. Not only to know them, but also to doe them, [Take vp my yoke vpon you (saith our Lord at an other time) and learne of me: because I am meeke and humble of hart: and you shal finde rest to your soules. For my yoke is swete, and my burden ligh] If light, then not vnpossible. More and more doth our Sauour declare in his Gospel, that this yoke, and burden, of keping the commandments, is necessarie to saluation. Very directly and most expressly by occasion & a demand proposed vnto him [Behold (saith the Euangelist) one came to him, and said: Good Master, what good shal I doe, that I may haue life euerlasting? (as an other Euangelist relateth)] By doing what, shal I possesse euerlasting

Manie euident
textes of the
Gospel doe
shew that
onlie faith
doth not iustifie.

lasting life. And Issvs said to him: If thou wilt enter Luc. 18.
 into life, kepe the commandments. This doe, and 7. 18.
 thou shalt liue] What can be said more expressly? And ca. 10.
 because al the commandments are brefely reduced to 7. 18.
 two heades [To loue God aboue al other things; Mat. 22.
 and to loue thy neighbour as thy self] yea al compri- 7. 40.
 sed in loue, as the roote from which the brâches pro-
 ceede: our Sauour saith in an other place [If you loue 1. Ioh. 14.
 me, kepe my commandments . He that hath my 7. 15. 21.
 commandments, and kepeth them, he it is that lo- ca. 15.
 ueth me.] Againe saying [If you kepe my precepts, 7. 10.
 you shal abide in my loue] he sheweth that to
 loue him, and to kepe his commandments, is so
 one, and the same thing, that those which kepe not
 his cōmandments, doe not loue him, but by breaking
 any commandment, doe fal from louing him. Euerie
 one of these, and the like textes of the holie Gospel,
 doth euidently proue, that only Faith doth not iustifie
 without obseruation of al Gods commandments.

The same is
 proued by the
 doctrine of S.
 Paul.

9. The same both possibilitie & necessitie, of keeping
 Gods commandments is further declared by the do-
 ctine of Saint Paul . Who shewing at large, the
 weaknes of man, without Gods special grace: and
 that in the state of sinne, none could fulfil the Law,
 teacheth the possibilitie therof, by the merite, and
 grace of Christ, saying [That which was impossi- Rom. 8.
 ble to the Law (before Christ) in that it was weake- 7. 3.
 ned by the flesh. God sending his Sonne, in the simili-
 tude of the flesh of sinne, euen of sinne damned
 sinne, in the flesh (that now concupiscence in the
 regenerate hath not dominion) that the iustifica-
 tion of the Law might be fulfilled in vs, who walke
 not according to the flesh, but according to the spi-
 rite] And so the Law can now, through Christs grace,
 be fulfilled, which could not be kept without his
 grace. For therfore the Law was geuen, that grace
 might be knowen to be necessaric, and so be de-
 sired;

fired; and grace is geuen that the Law may be fulfilled For [they that are in the flesh can not please God. But you (saith the Apostle to the regenerate) are not in the flesh, but in the spirite: yet if the Spirite of God dwel in you] If in dede you kepe the cōmandments, and part not from the loue of God, and so his Spirite remaine in you. And agreable to Christs former recited doctrine; the Apostle, in regard that the loue of our neighbour, presupposeth the loue of God aboue al; saith that [He which loueth his neighbour, hath fulfilled the Law] because the loue of our neighbour, presupposeth the loue of God; and these two are the summe of the whole Law. And so concludeth, saying [Loue therfore is the fulnes of the Law] In other places he writeth touching the necessarie obseruatiō of the commandments; that [not the hearers of the Law are iust with God; but the doers of the Law shal be iustified] Againe he saith: [Circumcision is nothing, and prepuce is nothing, but the obseruation of the commandments of God. For in Christ Iesus neither circumcision auaileth ought, nor prepuce, but saith that worketh by charitie; But a new creature] that is, iustification of the soule by grace, renewing and reuiuing the sinner to spūal life [creating a cleaue hart (as the Psalmist prayed) and renewing a right spirite] This quickning, and liuing grace is it, which enableth man, and moueth the iust to obserue the commandments. Wherupon the same S. Paul, confidently writeth thus to S. Timothee [I command thee before God, who quickeneth al thinges, and before Christ Iesus, who gaue testimonie vnder Pontius Pilate, a good confession, that thou kepe the commandment without spotte, blamelesse vnto the coming of our Lord Iesus Christ.]

10. Touching the same necessitie of obseruing the commandments, S. Iames in the very like wordes to S. Pauls, admonisheth al Christians, saying [Be

And of other Apostles.

doers of the word, and not hearers only: deceiuing *1ac. 1. 7. 22.*
 your selues, for he that only heareth the word, & doth *(23. 24.)*
 it not, is like to him that hauing sene his owne face in *7. 25.*
 a glasse, & by and by forgetteth what an one he was.
 But he that hath looked in the Law of perfect libertie
 and hath remained in it, nor made a forgetful hearer,
 but a doer of the worke; this mā shal be blessed in his
 deede.] And touching the possibilitie, or rather the
 facilitie of carying the swete yoke, and light burden
 of Gods commandments, S. Iohn saith in planest *1. Iohn. 5.*
 termes [Gods commandments are not heauie] He also *7. 3.*
 agreable both to S. Paul, and to S. Iames, and to the
 Catholique beleefe, teacheth that al are bond to kepe
 the commādmnts, in that they are bond to beleue in
 God, & to loue God, saying [He that saith he knoweth *Ch. 1. 7. 4.*
 God, & kepeth his word (his commandment) in him
 in very deede the charitie (or loue) of God is perfited:
 in this we know that we be in him. For (saith he in
 the same Epistle) this is the charitie of God, that we
 kepe his commandments: and his commandments
 are not heauie] They are not heauie saith S. Iohn the
 Apostle. Detest therfore the grosse, & blasphemous
 paradox of Iohn Caluin, saying: They are not only
 heauie, but also impossible to be kept. But the holie
 Apostle declarerh also the reason, why they are not
 heauie. [Because al that is borne of God, ouercometh *7. 4.*
 the world: and this is the victorie which ouercometh
 the world, our faith] God geueth grace to beleue in
 Christ by faith, the first vertue: to be borne in him, by
 Baptisme; to loue him by charitie, to confide in him *Ch. 2. 7. 11.*
 by hope, and to ouercome the would, the flesh, and *13. 56.*
 the diuel, by faith, hope, charitie, christian fortitude,
 & other vertues: al springing frō his grace. For which
 grace also S. Iude the Apostle rendreth thankses, and *Iude 7. 24.*
 praise to God, in the behalf of al good christiāns, saying
 [To him that is able to preferue you without sinne:
 and to sette you immaculate before the sight of his
 glorie:

glorie: be glorie, & magnificēce for euermore. Amen] By al which is sufficiently proued that the obseruatiō of Gods cōmandmēt is both possible & necessarie.

11. As for the newly imagined shorte way, by which some persons, properly called Libertines, will assure themselues of eternal saluation, by their owne singular faith, or phansie; by euerie ones owne perswasion, that he, or she shall assuredly be saued, it is no faith at al, but a most vaine illusion. For if it were any point of true faith, then an Anabaptist so perswading himself, should infallibly be saued: then a Lutheran, and a Caluinist were bound to beleue that the same Anabaptist shall vndoubtedly be saued. And so euerie one that holdeth such a perswasion, to be a point of faith, must beleue that euerie Sectarie holding this point, shall be assuredly saued, whatsoeuer he holdeth, or denieth in other points of Christiā faith: & howsoeuer they depart frō this life in state of other sinne. Which, besides the absurditie, & cōtradiction of diuers Sectaries, condēning each others, and only iustifying theselues, is euidently confuted by holie Scriptures, which affirme that [many shall say to Christ in the day of iudgemēt, Lord, Lord haue not we prophesied in thy name, & in thy name cast out diuels; & in thy name wrought manie miracles? And then will Christ our Lord say to the: I knew you not: depart frō me, you that worke iniquitie.] And to the foolish virgins which shall come late [saying: Lord Lord open the gate to vs: he wil say: I know you not] Al these haue both faith, & hope, & are in their owne conceipt perswaded, that they shall be saued: no lesse then Protestants suppose themselues are iust, & shall be saued by their onlie faith in Christ, and by their particular beleefe, that they are assured of their owne eternal saluation. Neither haue they any holie Scripture to confute this their perswasio. The most probable they cā produce is the saying of S. Paul [The Spirit himself

The new imagined phansie, that al shall be saued which so perswade themselves, hath no fundatiō in holie Scripture. And is contrary to expresse Scriptures.

Mat. 7. v. 22.

23.

Mat. 25. v. 11.

12.

Rom. 8.

16. 17.

An obiection.

geueth testimonie to our spirite, that we are the sonnes of God. And if sonnes, heyres also: heyres truly of God, and coheyres of Christ] we answer. That this testimonie being only interual, can be no more assurance then a good and comfortable hope, of our iustification, and future saluation [yet if we suffer with him (saith the Apostle, in the next wordes) that we may be also glorified with him.] But this is not an assurāce of faith. For it is manifest by other expresse holie Scriptures, that together with good hope, we must haue iust feare. [Blessed is the man (saith Salomon) that is alwayes fearful. There are iust men and wise, and their workes are in the hand of God: and yet man knoweth not, whether he be worthie of loue, or hatred. I am not guiltie in conscience of any thing (saith S. Paul) but I am not iustified herein. He that iudgeth me is our Lord. With feare and trembling worke your saluation.] saith he to al Christians. Likewise saith S. Peter [Brethren labour the more that by good workes, you may make sure your vocation, and election. By workes (saith S. Iames) a man is iustified, and not by faith only.] No not by the true, and intire Christian faith alone, without good workes. Much lesse by heretical opinion, by particular beleefe, phansie, or perswasion of euerie one for himself, that he shal vndoubtedly be saved.

Answer.

Ibidem.

7. 17.

Prov. 23.

7. 14

Eccle. 9.

7. 1.

1. Cor. 4.

7. 4. *Phil.*

2. 7. 12.

2. *Pet. 1.*

7. 10. *Iac.*

2. 7. 24.

The opinion, that the commandments are impossible is absurde, in common iudgement of moderate Protestants.

12. Seing then it is manifest, by their owne confession, that Protestants doe not fulfil the commandments of God: for they hold opinion; that none can possibly kepe them, or anie one of them, it falleth necessarily vpon them, that the iust Iudge must say to euerie one, that not only confesseth (as al penitents truly doe) that they haue sinned, but also that it is impossible to kepe anie cōmandment; to him the Iudge must needes say [By thine owne mouth I iudge thee, naughty seruant; thou didst know, that I am an austere man, taking vp, that I sette not downe, & reaping, that

(1. Io. 1. 7. 9.)

Luc. 19.

7. 22. 23.

that which I sowed not : why didst thou not geue my money to the banke, that is; Why didst thou not cooperate with my grace? Why didst thou not endeavour to kepe my precepts, but holding them impossible, presumest, to be rewarded without working at al, by thy onlie faith, or perswasion of securitie? [thou knowest, that I haue very much commāded my commandments to be kept.] thou saist thou couldest not kepe anie, and thou hast kept none. Then if thy self saist truth: Thou art a miscreant Infidel; a perfidious Turke; an obstinate Iew; an abominable Idolater; an apostata Heretike; thou art a Sorcerer; a Nigromancer, a Witch, a Blasphemer, a periured person, a prophaner of holie feastes. Thou hast reproched thy parents. Thou art a traitor to thy prince, and countrie. Thou hast resisted spiritual, and temporal Superiors. Thou art a wilful murderer, and manslayer. Thou art a sacrilegious, and an incestious aduouterer, a robber, a theefe, a false witnes, a liar. Thou doest carnally desire al fleshlie, and beastlie pleasures in thy hart. Thou doest also vniustly couete thy neighbours house, landes, and al his goodes. There is no sinne, but thou doest committe it in thy peruerse wil, at least. Thy settled opinion so holdeth, that thou fulfillest none of the commandments, but breakest them al: the imagined religion which thou holdest, so telleth thee. If Protestants opinion were true in this point, then were euerie one guiltie of al these, and of al other innumerable crimes, But when a moderate person rightly considering, that himself by Gods grace, is free from manie enormous sinnes: for example, from adoring Iuppiter, or the Sunne for a God: from hating God, and the like; he, therby seeth that the doctrine is false, which holdeth that none can possibly kepe anie of the commandments. And if he can kepe one by Gods grace, by his grace also (which is potent to euerie good worke) he can kepe

Protestants, by their owne opiniō, should be guiltie of al sinnes.

Euerie one may see in his owne conscience, that he can obserue some of the commandments.

an other, and so euerie one [we are not sufficient to 2. Cor. 3. v. 5.
thinke anie good thing, of our selues, as of our selues,
but our sufficiencie is of God] And by this grace eue-
rie one can if he wil, and maist if he wil be saued, kepe
the commandments. Now by the like holie Scriptu-
res is consequently to be proued, that spiritual, and
eternal fruite, euerie one shal reape, that finally de-
parteth from this life, in due obseruation of Gods
commandments.

*By keeping Gods commandments the faith-
ful please God: and merite eternal
glorie.*

ARTICLE 2.

The general
covenat betwē
God and men
is, that he wil
reward them,
if they wil
serue him.

Holie Scriptures doe as abundantly testifie, this
point of doctrine, as the former: or any other
Article of Christian Religion. Very often repeting the
covenant made between God and his faithful seruāts.
In which God on his part promiseth to geue them his
grace, protectiō, & final reward of eternal life, if they
on their part (cooperating with his grace) wil kepe his
cōmandments. Forewarning them also, that he wil vi-
site, & punish the iniquitie of al, not only in the first
offenders, but also in al that folow their euil steppes
[vpon the third & fourth generatiō, of them that hate
me (saith our Lord) & wil doe mercie vpo thousands,
to them that loue me, and kepe my precepts.] More
particularly this covenant is declared in these sacred
textes, which we shal here recite, both of the old and
new Testament.

D'iune iustice
rewardeth
good workes,
and punisheth
sinnes.

2. God himself said to Cain [If thou doest wel, shalt
thou not receiue againe? but if thou doest il, shal not
thy sinne forthwith be present at the dore? Which
sheweth as wel that reward shal be receiued for wel
doings; Gen. 4. v. 7.

doing; as punishment shal be inflicted for sinne. Moyses writeth that [Because the midwives (of Ægypt) feared God (preserving the Hebrewes children, whom the king commanded them to kil) God built them houses] by multiplying their issue: or otherwise blessing their families, at least temporally, which was a figure of eternal reward, for workes done in true faith, & state of sanctifying grace. More expressly the written Law promiseh reward, for the obseruation of Gods commandments [Write these wordes (said our Lord to Moyses) in which I haue made a couenant both with thee, and with Israel: Kepe my Lawes, and iudgements; which a man doing shal liue in them. I wil walke among you, and wil be your God, and you shal be my people: But if you wil not heare me: nor doe al my commandments, if you dispise my Lawes, and contemne my iudgements, that you doe not those thinges, which are appointed by me; and bring my couenant to nothing worth: I also wil doe these thinges to you: I shal quickly visite you with pouertie, & burning heate, which shal waitt your eyes, and consume your liues.] Spiritually signifying substraccion of grace, and leauing them to their hote passions of carnal, and worldlie pleasures [And I wil bring in vpon you, the sword, a reuenger of my couenant] Which téporal punishment is also inflicted, that [vexation may gene vnderstanding.] In al which God of his mere grace, & mercie, without any merite of men (which must stil be remébred) electeth whom he wil, making them capable of his benefites. As Moyses expressly testifieth, saying to the people of Israel [The Lord thy God hath chosen thee, to be his peculiar people, of al peoples that are vpon the earth. Not because you passed al nations in number, is our Lord ioyned vnto you, and hath chosen you; whereas you are fewer, then al peoples: but because our Lord hath loued you, and hath kept the oath, which

Election is only of Gods mercy, cooperation is principally by Gods grace secondarily by free wil assisted with the same grace.

3. 7. 4.

Leuit. 3. 7. 21.

Ex. 34. 7. 27.

Leuit. 18.

7. 5.

ch. 26. 7. 12.

14. 15. 16. 17.

¶ 6.

7. 25.

Ro. 1. 7. 21.

14.

1/4. 18.

7. 19.

7. 5.

7.

Dint. 7.

7. 6. 7.

8.

which he sware to your fathers, & hath brought you forth in a strong hand, and redeemed you from the house of seruitude, out of the hand of Pharaon, the king of Egypt. And thou shalt know, that the Lord thy God, he is a strong, and a faithful God, keeping his covenant, and mercie, to them that loue him, and to them that kepe his precepts: vnto a thousand generations.] Againe touching punishment of transgressors, he addeth [And rendring forthwith to them that hate him] immediatly rendring to them that they deserue. For immediatly greuous sinners lose Gods fauour, and sanctifying grace: though the eternal due punishment, is often differred, that they may if they wil repent. [Kepe therefore (saith Moyses) the precepts, and iudgements, which I command thee this day, to doe them. If after thou hast heard these iudgements, thou kepe & doe them, the Lord also thy God wil kepe the covenant vnto thee, & the mercie which he sware to thy fathers.] So Moyses assuring the people of the full performance of this covenant, on Gods part, which he declareth by reciting Gods benefites, and perpetual protection; and earnestly admonishing them that the defect is often on their part, by their often sinning, and so forsaking him: he denounceth plainly that God wil neither prosper them, without their owne cooperation, nor destroy them, if they wil kepe his commandments, or at least repent from the hart, when they happen to sinne, saying [Behold I sette forth in your sight this day, Benediction, and Malediction: Benediction if you obey the commandments of the Lord your God, which I command you this day. Malediction, if you obey not the commandments of the Lord your God, but reuolt from the way, which now I doe shew you, and walke after strange goddes, which you know not] In the whole written Law nothing is more exactly, and largely expressed then blessings, and curses, reward, and punishment, for

Benediction & malediction are proposed to al men to choose which they wil, by doing good or euil.

9.

10.

11.

12.

ch. 8 9. 10.

11. &c.

Ch. v. 16.

27 18.

chapter. 27. for keeping or breaking Gods precepts. More particu-
 18. 29. 30. larly in foure whole chapters of Deuteronomie. In
 ch. 30. 7. 1. 2. the last of which is special promise to true penitents,
 10. That God wil receiue them againe into his fauour, &
 restore them to his blessings: yet o leauing it in their
 power to serue him if they wil, that they can resist his
 7. 10. 15. 17. grace if they wil. And therefore the Prophete warneth
 6. al men, that the impenitent shal assuredly perish [be-
 cause hauing life and death, blessing and cursing pro-
 posed] they choose the worse.

3. Manie cleare examples are recorded of diuers
 faithful seruants of God, which receiued special re-
 wards for obseruing his commadments: and of others
 punished, for transgressing. Of both which we shal
 here recite some few [When Moyse had sent twelue

Examples of
 vertues rewar-
 ded, and sinnes
 punished.

No. 13.
 7. 18. 19.

men, of euerie Tribe one, to view the state and
 qualitie of the land of Chanaan, and to obserue,
 and reporte, whether the inhabitants, and cities,
 and townes therof, were strong, or weake, few in
 number, or manie.] With other instructions: at their
 returne after fourtie dayes, tenne of these disco-
 7. 19. 33. 34. uerers falsely reporting [that they saw there men,
 as it were monsters, the sonnes of Enac, of the

Iosue & Caleb
 rewarded for
 their truth and
 good zeale.

7. 19. 33. 34.

Giants kind, to whom being compared (said they)
 we seemed, as it were locustes] and so making the
 people to murmure: Caleb one of the twelue, as
 7. 31. also Iosue (formerly called Osee) an other of the
 (ch. 14. 7. same discoverers: appeasing the murmuring of the
 10. 18. people, that rose against Moyse, said [Let vs goe
 ch. 16. 7. 65.] vp, and possesse the land: because we may ob-
 taine it.] Wherupon our Lord punishing those de-
 14. 14. 7. 11. tractors, and al that murmured vpon their false re-
 12. 22. 23. porte, promised to reward Caleb, saying [My
 24. seruant Caleb, who being full of an other spi-
 rit, hath folowed me, wil I bring into this
 land, which he hath circuted, and his seede
 shal possesse it.] And our Lord with al ordayned

Tenne other
 discoverers, &
 the murmur-
 ing people
 punished for
 false repor-
 ting, and dissi-
 dence.

ch. 14. 7. 11.
 12. 22. 23.
 24.

ch. 17. 9. 18.
 19. 6. 7.

And our Lord with al ordayned

Iosue the Duke, and General Captaine, that should conquire the same Land. And accordingly when the Land was conquered [Iosue deliuered Hebron in possession to Caleb, because he had folowed our Lord, the God of Israel] And by free consent of al the people [special possession was geuyn to Iosue in the middes of the children of Israel] This couenant of rewarding good workes, was also performed to Ruth a Gentile for her pietie: as Booz wel considering, and testifying her merite, cooperated to her remuneration, saying to her [Al thinges haue bene told me, which thou hast done to thy mother in law, after the death of thy husband: and thou hast left thy parents, and the land, wherein thou wast borne, and art come to a people, which before thou knewest not. Our Lord render vnto thee for thy worke: and God grant thou mayst receiue a ful reward, of our Lord the God of Israel, to whom thou art come, and vnder whose winges thou art fled] which renoumed man Booz, the principal heyre of the tribe of Iuda, married the same Ruth, which was an especial temporal reward; chiefly for that of her descended the royal race of Dauid, and al the kings after him of Iuda; and finally the king of kings Christ Iesus: but the ful reward, which Booz prayed that the might also receiue, importeth increase of spiritual grace in this life, and eternal glorie in heauen. Samuel a childe, borne of godlie parents, more by miracle, then force of nature, his mother hauing bene long barren, was brought vp in the feare of God among the Priests, and seruing God in puritie, was made the Admonitor to Heli the High priest, and Gouvernour of the people. And in shorte time ordained by God to succede Heli, in the temporal gouernment. For Heli was punished, for not correcting his sonnes fautes [But the child Samuel prospered, & grew, and pleased both our Lord, and men] Became a Prophete to the comfort, and

good

Ruth a gentile
rewarded for
her pietie.

Samuel a
childe rewarded
for manie
vertues. Heli
punished for
not correcting
his sonnes.

Ios. 14.

7. 13. 14.

ch. 19. 7.

49. 50.

Ruth 2.

7. 11. 13.

ch. 4. 1. 10.

13.

7. 18. Gen.

Mat. 1.

7. 5.

1. Reg. 1.

7. 22. 11.

20. 27.

ch. 2. 7.

11. 12. 26.

ch. 3. 7. 10.

2. 1.

good of al Israel And Heli at the age of ninetie eight
 yeares dying, Samuel gouerned the people. After king Saul was
 this, in the life time of the same Samuel, king Saul being at first so innocēt, hūble and obedient to God, rewarded for
 that he was described [to be a childe of ohe yeare, punished for
 sinnes.
 when he begare to reigne] and so continuing some
 while, prospered in gouerning the kingdom: And if
 he had perseuered in keping Gods commandments,
 had bene confirmed in his kingdom, but for trans-
 gressing, was reiectēd of God: and an other of sincere
 hart was chosen for the place: which was King
 Dauid, of whom Samuel testifieth, that [our Lord
 had found a man according to his owne hart.] which
 Dauid was not only aduanced to the kingdom, and
 prospered against al his enemies, but also for his sake
 the kingdom of Iuda, was long conserued in his
 seeede, and stil in eminent reputation, euen to Christ
 our Sautour, the sonne of Dauid, Againe amongst
 Dauids successors in the kingdom, those that were
 of more special vertue, and good zeale (which were
 Iosaphat, and Ezechias, and Iosias) were especially
 rewarded. As at large is recorded in the sacred
 Historie, and we shal touch the same by and by. And
 contrariwise, Ieroboam (who by wicked schisme,
 and idolatrie, made Israel to sinne) and al his
 successors, were iustly punished, their whole fami-
 lies extirpated, and that kingdom of Israel, caried
 into captiuitie, nere two hundred yeares before the
 kingdom of Iuda was captiue vnder Babylon. In like
 manner particular persons, Tobias, Iudith, Mardo-
 cheus, Esther, and others proceeding in vertue,
 incased in grace. And others liuing wickedly, tel-
 into more and more sinnes and into viter ruine.

4. But most pregnant examples of al those kinges
 of the Iewes, are of Salomon, who for his sinnes lost
 from his successors the greater part of the whole
 kingdom, and of Ieroboam, who; with his whole fa-
 milie, and diuers other like kinges, his successors,

An especial
example in
king Salom⁶.

with al their seuerall families, were vtterly destroyed.
First Salomon, both very vertuous, and exceedingly
wife, acknowleged sincerely Gods iustice, as wel in
his rewards, as in his punishments, saying in his
prayer to our Lord [Thou o God shalt heare in
heauen, and shalt doe and indge thy seruant, con-
demning the impious, rendring his way vpon his
head: and iustifying the iust, rewarding him accord-
ing to his iustice] In confirmation wherof our Lord
himself said to the same king Salomon [Thou also
if thou wilt walke before me, as thy father walked,
in simplicitie of hart, and in equitie, and wilt doe al
things, which I haue commanded thee, and wilt
kepe myne ordinances, and indgements: I wil set the
throne of thy kingdom ouer Israel for euer: as I haue
spoken to Dauid thy father, saying: There shal not
be taken away a man of thy stocke, from the throne
of Israel. But if by reuolting, you and your children
shal turne away, not folowing me, nor keeping my
commandments and my ceremonies, which I haue
proposed to you: but shal goe, and worships anie
strange goddes, and adore them: I wil take away
Israel from the face of the land, which I haue geuen
them; and the Temple, which I haue sanctified to my
name, I wil cast away from my sight, and Israel shal
be for a prouerbe, and for a fable to al peoples. And
this house shal be for an example. Euerie one that
shal passe by it, shal wonder, and hisse, and say: Why
hath the Lord done thus to this land, and to this
house? And they shal answer: Because they haue
forsaken the Lord their God: which brought their
fathers out of the land of Ægypt, and haue folowed
strange goddes, and adored them, and worshipped
them: therefore hath the Lord brought vpon them
al this euil.] According to this forewarning it hap-
ped, as wel to Salomon in particular, as to al the
kingdom in general. For whiles Salomon rightly
serued

serued God, he prospered exceedingly, in wisdom, wealth, power; and singular renown in al the world.

But afterwards falling into sinne of the flesh he became sottish; and benig deprived of Gods fauour, and former grace, he fel also into idolatrie, seruing manie false goddes, to please his multitude of wiues, and concubines. [And therefore our Lord was wrath with Salomon: because his mind was turned away from our Lord, the God of Israel; who had appeared to him, the second time: and had commanded him concerning this word, that he should not follow strange goddes, and he kept not the thinges, which our Lord commanded him. Our Lord therefore said to Salomon: Because thou hast done this, and not kept my couenant, and my precepts, which I haue commanded thee, breaking I wil rent asunder thy kingdom, and wil geue it to thy seruant. Neuertheles in thy dayes I wil not doe it, because of Dauid thy father. Out of the hand of thy sonne I wil rent it. Neither wil I take away the whole kingdom, but one tribe I wil geue to thy sonne, for Dauid my seruant, and Ierusalem, which I haue chosen. And this I wil doe to Salomon, said our Lord; because he hath forsaken me, and hath adored false goddes] which was the greafest crime, but not the onlie, for he brake also some other comandments [Because he hath not walked (said our Lord) to doe iustice before me; and my precepts and iudgements, as Dauid his father did.] And so it came to passe. For Ieroboam possessed tenue tribles, there remaigning to Roboam, Salomons sonne, only two tribes, Iuda and Benjamin, wherein Ierusalem was situated. As for the tribe of Leui, they had no distinct portion, but were dispersed among al the twelue tribes. And in the whole time of schisme, al the Priestes and Leuites, til adioyned themselves to the kingdom of Iuda, and to Ierusalem: where the Temple was, and only lawful Sacrifice

And in his
Successors.

fice. [Our Lord also proposed (and conditionally promised) to the new king Ieroboam, protection and prosperitie, if he would kepe the cōmandments, saying to him [If therfore thou wilt heare al thinges, that I shal command thee, and wilt walke in my wayes, and doe that which is right before me, keping my commandments, and my preceps, as Dauid my seruant did, I wil be with thee, and wil build thee a faithfull house, as I bnilt a house to Dauid, and I wil deliuer Israel to thee.]

King Ieroboams race was quite extirpated for their profane wickednes.

5. But this profane king Ieroboam, preferring his temporal kingdom before Religion, and falsely imagining that they could not stād together] finding out a deuise, made two golden calues, and setting them vp in two partes of his kingdom, said to his people; Goe vp no more to Ierusalem: behold thy goddes, Israel, which brought thee out of the land of Egypt.] And made like false imaginarie priests, to serue their false goddes. Which schisme, and idolatrie, God iustly punished, also in this world, besides eternal damnation, to al that consented, and dyed impenitent. For this kingdom standling about the space of two himdred and fiftie yeares, had in that time manie ciuil, and forraine warres, with miserable change of kinges, in al twentie: of nine different families, euerie one inuading an other. The first familie (which was cut of in Nadab, Ieroboams sonne) held the scepter and kingdom, but four and twentie yeares. The second familie held it twentie six yeares. The third but seuen dayes. The fourth, fourtie eight yeares. The first three, yeares of which time, two Antikings reigned in ciuil warre: one chose by the armie, the other by the people. The fifth an hūdred and three yeares, in king Iehu, and his issue to the fourth generation: for his zeale against Achab and Iesabel. The sixth, but one moneth. The seuenth twelue yeares. The eight, twentie yeares. And the ninth, which was

Also the other kinges of the ten schismatical tribes with their families, extinguished for their like impietie.

the

the last, nine yeares. Then was this schismatical kingdome ouerthrowne by the Assirians, al the principal persons caried away captiues, and the rest also kept in bondage. Which afflictions fel vpon them [because they had sinned against our Lord their God: and walked according to the rite of the Gentiles; and did wicked thinges, prouoking our Lord. And our Lord testified by his Prophetes, saying: Returne from your most wicked wayes, and kepe my precepts, and ceremonies, according to al the law, who heard not, but hardned their neck, according to the neck of their fathers, who would not obey our Lord their God.] After which ruine of the kingdom of Israel, the kingdom of Iuda yet stood, aboue an himdred and fourtie yeares more. But was at last also subdued by the Babylonians, for their transgressions of Gods commandments, and couenant Neuertheles al those of each kingdom, which kept true Religion, and other commandments, pleased God therby, and were rewarded accordingly.

Both the king
domes fel into
captiuitie for
greuous
sinnes.

6. Likewise after the captiuitie of the two tribes in Babylon (by which occasion manie also of the other tenn tribes, enjoyed more freedome then before) according as euerie one obserued, or transgressed Gods commandment, doing good workes, or euil, they merited reward, or punishment. So holie Nehemias confidently prayed for reward of his good workes, saying [Remember me, my God for this thing, and wipe not out my mercies (my workes of mercie) which I haue done, in the house of my God, and in his ceremonies.] Namely for correcting the prophanation of the Sabbath [For this also (said he) remember me my God, and spare me (diminish the punishment due for my sinnes) according to the multitude of thy mercies.] Finally for al his good workes, done trough Gods grace, concludeith his Booke, praying thus [Remember me, my God, vnto good. Amen.]

Nehemias
prayed for
reward of his
good workes.

Tobias

Tobias
prayed, that
patient suffe-
red might
procure Gods
clemencie.

Sara confided
in the inno-
cencie of her
life.

Merite of
good workes
is proued by
manie testi-
monies in the
Psalmes.

Tobias in his affliction of corporal blindnes (in the former captiuitie of Israel) wel considering that most commonly such afflictions are punishments for sinnes , belought God for mitigation therein, saying [Now Lord be mindful of me, and take not reuenge of my sinnes, neither remember the sinnes of me, nor of my parents. Because we haue not obeyed thy commandments; therefore we are deliuered into spoile, and captiuitie, and death: and into a fable, and into reproche to al nations, in which thou hast dispersed vs.] Also Sara the daughter of Raguel, being afflicted by vniust reproch, both confessed Gods iust punishment, for sinnes, and confidently auouched her owne sincere mind, free from carnal concupiscence, and therupon prayed to be deliuered from a false sclander, saying [Blessed is thy name ô God, of our fathers, who when thou hast bene angrie, wilt doe mercie, and in the time of tribulation forgettest them their sinnes, that inuocate thee. To thee ô Lord I turne my face: to thee I direct myne eyes. I desire Lord, that thou loose me from the bond of this reproch, or els take me away from the earth. Thou knowest Lord, that I neuer coueted a husbnd, and haue kept my soule cleane from al concupiscence. Neuer haue I companied myself with sporters: neither haue I made myself parraker with them that walke in lightnesse. But a husband I consented to take, with thy feare, not with my lust] And both these godlie persons Tobias, and Sara, receiued reward for their merites. As also young Tobias, and others of their kinred, receiued comfort, by the ministerie of the holie Angel Raphael.

7. The Royal Psalmist abundeth in testifying, and praying Gods iust rewarding of vertues, & punishing of sinnes. And that the iust doe in deede merite increase of grace, and eternal glorie. Gods grace first preuening, and alwayes assisting them. As on the other

Tob. 3. v. 3. 4.

Ibidem
25.

v. 13.

14.

15.

16.

17.

18.

24.

25.

Psal.

2.

3.

Psal.

8. 9.

Psal.

Psal.

2. 3.

7. 8.

Psal.

13.

25.

other side the wicked deserue punishment, for their sinnes comitted through their owne naughtie willes. [Blessed is the man (saith he) that hath not gone in the counsel of the impious: and hath not stood in the way of sinners: and hath not sitte in the chaire of pestilence. But whose wil is in the way of our Lord, & in his Law wil meditate day and night. And he shal be as a tree, that is planted nigh to the streames of waters: which shal geue his fruite, in his time] In this preface of the diuine Psalter, is first denounced the happie state of such iust persons, as neuer yelded to suggestion of any sinne [Which haue not gone into the counsel of the impious] Secodly of such as shortly repeted after their fal [Which haue not stood in the way of sinners.] Thirdly of such as at last haue returned to God [Which haue not sitte in the chaire of pestilence.] Lastly of al that declining from euil, imploy themselues diligently in doing good workes [Whose willes are occupied, in the way, and Law of our Lord, day and night.] The reason of which happines is, for that by wel vsing Gods grace, they procede in vertue [fructifying as the tree that is planted by the streames of waters, which shal geue fruire (of eternal glorie) in his time] In like maner in another Psalme, the same holie Prophete, and by him euerie iust soule, meditating vpon this most happie reward, and the meanes wherby to attaine vnto it, demandeth of God, saying [Lord, who shal dwell in thy tabernacle, or who shal rest in thy holie hill:] And therto answereth, by warrant of Gods couenant, saying [He that walketh without spotte, and worketh iustice. He that speaketh truth in his hart: that hath not done guile in his tongue. Nor hath done euil to his neighbour. &c. He that doth (not euil, and doth good) shal not be moued for euer.] Shal receiue eternal, and immortal glorie. Again, and againe repeting the same in other wordes, he saith [Our Lord wil reward me according

according to my iustice: and according to the puritie
of my handes, he wil reward me. Because I haue kept
the wayes of our Lord: neither haue I done impiously
from my God. Because al his iudgements are in my
sight: and his iustices I haue not repelled from me. Pf. 18. v. 8.
9. 10. 11. 12.
The law of our Lord is immaculate: the iustices of
our Lord be right; the precept of our Lord lightsome:
the feare of our Lord is holie, the iudgements of our
Lord be true, iustified in themselves. To be desired
about gold, and much precious stone; & more sweete
about honie, and the honie combe. For thy seruant
kepeeth them. In keeping them is much reward. Come Pf. 33. v. 12.
children (saith the same holie Psalmist) heare me: I
wil teach you the feare of our Lord. Who is the man
that wil haue life: loneth to see good dayes? Stay thy
tongue from euil, and thy lippes that they speake not
guile. Turne away from euil, and doe good: seke
after peace, and pursue it. Decline from euil and doe
good: and inhabite for euer and euer. The vniust
shal be punished: and the seede of the impious shal
perish. But the iust shal inherite the land: and shal
inhabite for euer and euer vpon it. I haue sene the
impious highly exalted, and aduanced, as the cedars
of Libanus. And I passed by, and behold he was not:
and I sought him, and his place was not found. Kepe
innocencie, & see equities; because there are remains
(rewardes) for the peaceable man. Power is Gods, &
mercie o Lord is to thee: because thou wilt render to
euerie one, according to his workes. Mercie & iudge-
ment I wil sing to thee o Lord. But the mercie of our Pf. 100. v. 1.
Lord from euerlasting, and vnto euerlasting, vpon
them that feare him. And his iustice is vpon the chil-
drens children, to them that kepe his testament. And Pf. 102. v. 17.
are mindful of his commandments to doe them. Bles-
sed is the man that feareth our Lord: he shal haue
great delight in his commandments. Blessed are the im-
maculate in the way: which walke in the Law of our Pf. 111. v. 1.
Pf. 118. v.
12.
Lord.

Lord. Blessed are they that search his testimonies; that
 feke after him with al their hart. For they that worke
 iniquitie; haue not walked in his wayes. Thou (o
 God) hast very much commanded thy cōmandments
 to be kept. Wherin doth a young mā correct his way?
 in keeping thy wordes. I haue inclined my hart to doe
 thy iustifications for euer, for reward.] What can be
 spoken more clearly for merite of good workes, then
 this holie King and Prophete in expresse termes, said
 [In keeping the commandments is much reward, that
 he inclined his hart to kepe them, for reward: &c.]

8. To the same purpose, in respect of reward due
 for keeping Gods cōmandments. Diuine wisdom, ex-
 horteth, and al the Prophetes admonish al men, to
 lerne and kepe Gods Law. [My sonne (saith Eternal
 wisdom by the penne of Salomou) heare the disci-
 pline of thy father; and leaue not the Law of thy mo-
 ther, that grace may be added to thy head: & a chaine
 of gold to thy necke. He that shal heare me, shal rest
 without terrour, and shal enioy abundance, feare of
 euils being taken away. He that kepeth the com-
 mandments, kepeth his soule: but he that neglecteth
 his way shal dye. He lendeth to our Lord, that hath
 mercie on the poore (reward is so due for meritorious
 workes, as repayment is due for lent money) and our
 Lord wil repay him the like. The feare of our Lord
 (saith another diuine preacher) is glorie, and glo-
 riation, and ioy, and a crowne of exultation (to write
 the cause of a glorious crowne.) The feare of our
 Lord is religioſitie of knowlege. Religioſitie shal
 kepe and iustifie the hart: shal geue gladnes and
 ioy. With him that feareth our Lord, it shal be wel,
 & in the dayes of his consummation, he shal be bles-
 sed. Worke your worke before the time, and he wil
 geue you your reward in his time] Plainly signifying
 that merite is in this life, & reward in the next. Other
 Prophetes of tē testifie the same fruite of keeping Gods

The same do-
 ctrine is con-
 firmed by the
 sapiential
 Bookes.

And by other
 Prophetes.

commandments: and punishment for breaking them
 [Your iniquities (saith Iſaias) haue diuided between
 you and your God, and your finnes haue hidde his
 face from you, that he would not heare] But to those
 that returne to God and serue him, he saith [They shal
 inherite the land. The Lord shal be vnto thee for an
 euerlasting light, and thy God for thy glorie] Like-
 wise our Lord both threatneth offenders with pu-
 nishment, and promiseth gracious giftes to penitents,
 by his Prophete Ieremie, saying [Shal I not visite
 vpon these thinges (their manifold finnes) and on
 such a nation shal not my soule take reuenge?] But to
 the conuerted he saith [This shal be my couenant,
 which I wil make with the house of Israel: I wil geue
 my Law in their bowels, and in their hart I wil write
 it: and I wil be their God, and they shal be my people]
 By his Prophete Ezechiel he saith [Myne eye shal not
 spare, neither wil I haue mercie: I wil require their
 way vpon their head. The soule that shal sinne the
 same shal dye. The iustice of the iust shal be vpon
 him: and the impietie of the impious shal be vpon
 him. But if the impious shal doe penance from al
 his finnes, which he hath wrought, & shal kepe al my
 precepts, liuing he shal liue, and shal not dye] By his
 Prophete Amos, our Lord warneth al sinners, that al-
 though he expect long, the conuersion of sinners, yet
 if they be stil obstinate, at last he wil punish seuerely,
 repeting eight times these wordes [Vpon three wicked-
 nesses) & vpon foure, I wil not conuert] the obstinate
 sinner. Signifying that for the multitude of finnes, in-
 sinuated by three (for three are manie) God stil offer-
 ring grace of repentance, during this temporal life, pu-
 nisheth not eternally, vntil the fourth kinde of sinne,
 which is obdurate abstinacie, be ioyned to the former
 and becometh final impenitence, and then there is no
 more possibilitie of conuersion. For then [as the tree
 shal fall] to the South, or to the North: in what place
 fouer

foeuer it shal fal, there shal it be] At that day, & houre of death, whē euerie one shal receiue sentence of eternal life, or death (euen the same in particular, which they shal receiue againe, in the general day of iudgement) God who is iust, & merciful, both meke & also ielous, wil come as the Lord rewarding, & also [reueging & hauing furie: the Lord reueging on his aduersaries, & angrie with his enimies. Our Lord is good, & strēgthning in the day of tribulation, & knowing the
 that hope in him. The day of our Lord is nere, our Lord hath prepared an hoste, he hath sanctified his called (or elect) that day, a day of wrath, a day of tribulatiō, & distresse, a day of calamitie & miserie, a day of darknesse, & mist, a day of cloud, and whitlewind. For behold the day shal come kindled as a furnace, & al the proud, & al that doe impietie, shal be stubble, & the day coming shal inflame them, saith the Lord of hosts, which wil not leaue them roote, & spring (no more time of repentance, for recouering new grace) But to the iust, and blessed, it is said [There shal rise to you, that feare my name, the Sunne of iustice, and health in his winges and you shal goe forth, and shal leape as calues of the: heard. And you shal tread the impious, when they shal be ashes vnder the sole of your feete, in the day that I doe: saith the Lord of hosts] Now that this great difference of reward, and punishment dependeth vpon keping, and not keping Gods commandments: the Propete teacheth vs, by Gods owne final admonition, adding thus in the next wordes [Remember ye the Law of Moyse my seruāt, which I commanded him in Horeb, to al Israel, precepts and iudgements.] And that al this pertyneth also to vs Christians, S. Paul teacheth, saying [Al these thinges (admonitions, rewardes, and punishments) chanced to them (the Iewes) in figure: but they are written to our correption, vpon whom the endes of the world are conce.]

Most especially this doctrine is confirmed in the new Testament.
By S. Iohn Baptist.

9. Neuertheles this Catholique beleefe, and doctrine is rather more manifestly testified in the new Testament. First it is auouched in expresse wordes by S. Iohn Baptist, that penitents must both doe workes of penance, & euerie one doe that pertyneth to their state and condition. To al sortes he said [Doe penance, for the kingdom of heauen is at hand. Yelde fruite wor-
thie of penāce. Now the axe is put to the roote of the trees. Euerie tree therfore that doth not yeld good fruite, shal be cutte downe, and cast into the fire. To the multitudes he said: He that hath two coates, let him geue to him that hath not: & the that hath meate, let him do likewise. He said to the Publicanes: Doe nothing more then that which is appointed you. And he said to the Souldiars: Vexe not, neither calumniate any man: & be content with your stipends.] And the the like precepts he taught, for auoiding of the wrath of fire & damnation, and for gayning of heauen. Because (said he) The kingdom of heauen is at hand.] And barren trees, that is, idle persons, which yeld not fruite of good workes, much more those that persist in al workes. [shal be cutte downe, and cast into the fire] Further our Sauour himself expressly affirmeth, that life euerlasting is attained by obseruing the commandments [If thou wilt enter into life (said he) kepe the commandments. This doe, & thou shalt liue] And in his Sermon in the Mount he teacheth that, The poore in spirite, and those which are indued with other vertues, haue right, & iust title to the kingdom of heauē [for theirs (saith he) is the kingdom of heauen.] And to those that patiently suffer persecutiō, for the truth, he saith [Be glad, and reioice: for your reward is very great in heauen.] And to euerie one, that rightly geth almes, rightly prayeth, or rightly fasteth, he saith [Thy father which seeth in secrete, wil repay thee. Heape vp to yourselues (saith he) treasures in heauen] Again he teacheth the same by diuers very significant
parables

By Christ our Lord.
In expresse wordes.

Mat. 3. 7. 11.

8. 10.

Luc. 3. 7. 8.

7. 11.

13.

14.

Mat. 19.

7. 17.

Luc. 10. 7.

18.

19.

19. 1.

19. 1.

19. 1.

19. 1.

19. 1.

19. 1.

19. 1.

19. 1.

19. 1.

19. 1.

19. 1.

19. 1.

19. 1.

19. 1.

19. 1.

19. 1.

parables [The kingdome of heauen (saith he) is like to a man, that is an housboulder which went forth early in the morning, to hire worke men into his vineyard. And hauing made couenant with the workmen, he sent them into his vineyard.] So hyring others at diuers houres, euen to the last houre of the day [And when euening was come, the Lord of the vineyard saith to his balife: Cal the workemen, & pay them their hyre, beginning with the last, euen to the first.] Is not this a plaine couenant, or bargaine, made and performed, in hyring for wages: working and

paying; merite, and reward? In an other parable our Sauour saith, that the Lord which deliuered to one seruant five talents, to an other two, and to an other one, finding that some had labored, & gained, others had not labored, nor gained, saith to each of them which had gained [Wel faire thee, good and faithful seruant, because thou hast bene faithful ouer a few things, I wil place thee ouer manie thinges: enter into the ioy of thy Lord] And to the idle seruant, he shal say [Naughtie, & slouthful seruant, thou oughtest to haue committed my money to the bankers.] And wil command [to cast the vnprofitable seruant into the vtter darkenes. There shal be weeping and gnashing of teeth.] In figure also of this iust iudgement, it pleased our Lord, to curse a figgetree, because [he found no fruite on it, but leaues only. And incōtinent the figtree was withered] Againe concerning diuersitie of reward, proportionable to diuers merites: by an other parable our Lord teacheth, that to him.

Which of one pound gained tēne poundes, was geuen power ouer tēne cities. To him that of one, gained five poundes, was geuen power ouer five cities. And he that gained nothing, was deprived of that which was deliuered vnto him, & iustly iudged a naughtie seruant] In al his doctrine our Sauour teacheth the necessitie,

Diuerſitie of reward, according to diuerſitie of merite.

Againe in
plaine termes
reward is pro-
mised, for
good workes.

necessitie, and reward both of beleefe in him, and of
obseruing his other commādmēts [He that beleueth ^{1048. 3.}
in the Sonne of God (performing also other things ^{7. 17.}
requisite) is not iudged but he that doth not beleue, is
already iudged, because he hath not beleued in the
name of the onelie begotten Sonne of God] Which
sheweth that faith is absolutely necessarie, but not
alone sufficient to saluation. For faith only sufficing
to make the faithful to be branches of Christ, the true
vine, and a member of his Church, it is no lesse neces-
sarie to saluation, that the same branches must bring
forth fruite [I am the true vine (saith Christ our Re- ^{ch. 15. 7. 11.}
demer) & my Father is the husbandman. Euerie brāch
in me, not bearing fruite he wil take it away, & euerie
one that beareth fruite, he wil purge it, that it may
bring more fruite. In this my Father is glorified; that ^{7. 8.}
you bring very much fruite. As my Father hath loued ^{9.}
me, I also haue loued you. Abide in my loue. If you ^{10.}
kepe my precepts, you shal abide in my loue] And in ^{Artic. 1.}
loue (as is before declared) al the commandments ^{5. 8.}
are comprised. Vpon obseruation therfore, or trans-
gression therof, dependeth saluation or damnation,
[For the Sonne of man shal come in the glorie of his ^{Mat. 16.}
Father, with his Angels, and then wil he render to ^{7. 17.}
euerie man, according to his workes. Watch therfore, ^{Luc. 21.}
praying at al times, that we may be accounted worthe ^{7. 36.}
to escape al these things that are to come: & to stand
before the Sonne of man.]

The cheefest
arguments of
Protestants
against me-
rite, are answer-
ed.

10. Against this manifest doctrine, collected of the
expresse wordes of the Gospel, our Aduersaries haue
neither plaine text, nor better reason, then to say,
that al S. Iohn Baptists preaching, was only to
perswade men to beleue in Iesvs Christ. And Christs
owne preaching, to the same only purpose. Most
true it is, that both Christ, and his Precursor, and
al the Prophetes, and Apostles, doe preach this prin-
cipal point, that al must first beleue, that Iesvs of Na-
zareth

Luc. 24.

7. 47.

Art. 4.

7. 12. Cor.

Luc.
7. 7.
10.

zareth the Sonne of the Blessed Virgine Marie, is Christ, our onlie Redemter. But they preach not this point aloue. As the manie holie textes here recited, and innumerable others, doe evidently shew: testifying that together with true faith of other Mysteries, besides Christs Incarnation, and Passion, the covenant, and obseruation of al Gods comādmēts is required, and through Christs special grace, bringeth to saluation. Other euasions also our Aduersaries vse, as to say; the Figures of the old Testament, Prophecies, and Parables are obscure, and may haue diuers senses, granting by this occasion, which commonly they denie, that some Scriptures are hard to be vnder stood, are sometimes vttered by figuratiue speech; and so they interpret al, as semeth best to their owne spirites, and preiudicate opinions. And therefore we vrge them to trie al doubts, by the most cleare wordes, or by more places in number. Namely this present controuersie. Whether obseruation of Gods commandments, and good workes done in Christs grace, by his faithful seruants, be meritorious of eternal glorie, or no? Protestants holding the negative part, doe especially alleage two places of holie Scriptures: the one, of the Gospel vttered by Christ himself; thother of S. Paul. The former is a parable, or similitude proposed by our Sauour, saying to his disciples: Which of you hauing a seruant, plowing, or keping cattle, that wil say to him, when he is returned out of the field: Goe thee way quickly, and rest: but wil rather say to him [Make readie supper, and gyrd thyself; and serue me whiles I eate, and drinke: and afterward thou shalt eate, and drinke. Doth he geue that seruant thanks, for doing the thinges, which he commanded him? I trow no. So you also, when you shal haue done al thinges that are commanded you, say: We are *unprofitable* seruants: we haue done that which we ought to doe.] Hereupon Protestants

Our Sauours
wordes make
against Prote-
stants, not for
them.

would inferre, that the good workes of the faithful, namely the keeping of Gods commandments, deserue not heauen, or anie reward at Gods hand. As if our Sauour had said: that the keeping of Gods commandments is vnprofitable, or doing al which we ought to doe, is vnprofitable. But he said not so. He teacheth, what true and humble conceipt euerie one ought to haue of himself, when he hath done that, which God commandeth him. That is, to acknowledge and say, that he is an vnprofitable seruant. to witte, vnprofitable to God. Neuertheles he is profitable to himself, & shal receiue the wages of his master, due for his worke. Neither is his master bond to thanke him, but only to pay him his hyre, according to couenant. But the seruant is bond to thanke his master, for entertening him, imploying him, promising, and paying him his hyre; which he could not haue earned, except he had bene called, hyred, and sent to labour in the vineyard. And so God our heauēlie Father, and Master accounteth such a seruant [a good, and faithful seruant, and biddeth him enter into ioy, because he hath bene faithful: and by how much more the seruant humbleth himself, the more he is exalted. Neither doth God accoſit him vnprofitable, that confesseth himself vnprofitable: but as S. Paul saith [If anie man shal cleanse himself, from sinfull workes, he shal be a vessel vnto honour, sanctified, and profitable to our Lord.]

Mat. 25.
7. 21.

1. Tim. 2.
7. 11.

Likewise S.
Pauls doctrine
is against
them, and not
for them.

11. The other obiection is drawen from the S. Pauls wordes, saying [That the passions of this time, are not condigne (or worthie) to the glorie to come] Whereupon our Aduersaries would inferre as before, that the workes, or sufferinges, of this life, are not meritorious, or worthie of eternal glorie. Where they doe both corrupt the text, by false translation: for the Apostle saith; they are not *condigne to the glorie* (as it is both in Greke, & Latine in this place) not, *of glorie*:
and

Rom. 8.
7. 18.

and peruert the sense. For S. Paul comparing temporal afflictions, which are shorre, and in their owne nature of smal value, with the glorie of heauē, which is eternal, and most excellent, in respect of so great recompence for smal suffering: he exhorteth al the faith ful [to suffer patiently, & willingly with Christ, that they may be also glorified with him] For so he affirmeth immediatly before [that the adoptiue children of God, shal be heyres of God, and coheyres of Christ; if they suffer with him.] And therefore to encorege good Christians, willingly to susteyne tribulations, he affirmeth, that the workes, or sufferinges, of this time, are not comparable to the glorie to come; but he saith not, that they are not meritorious, or not worthie of eternal glorie: as our Aduersaries would haue him to say. Which could not agree with his former wordes [that if Gods children suffer with Christ, they shal be also glorified with him] For that such suffering, although it be not in itself, cōparable to the glorie of heauen, yet through Christs grace, it is the meanes to attaine eternal glorie; as the coherence of the whole sentence, conuinceth. And the same Apostle more expresly declareth the same in an other place, saying [that our tribulation, which presently is momentanie, and light, worketh aboue measure exceedingly an eternal weight of glorie in vs.] Which great effect riseth not of the value of the workes in them selues, but of the grace, wherby they receiue value. For as the value of Christs actions riseth not of the length or greatnes of them in them selues (though so also they passed al other mens actions) but of the worthines of the Person: so the value of our actions riseth not of the greatnes, or multitude therof, in them selues, but of the grace of our adoption: which maketh those actions (that of their owne natures, are not meritorious, nor answerable to the ioyes of heauen, in them selues) to be meritorious, and

Other wordes of S. Paul are more cleare for our Catholique doctrine.

Great difference of workes in their owne natures, and as they procede from grace, or from malice.

7. 17.

1. Cor. 4.

7. 17.

Rom. 5.

7. 15.

1. Cor. 15.

7. 10.

worthie of heauen. This great difference of workes in their owne natures, & as they procede from grace, may further appeare, by considering the like great difference in euil workes, in their owne nature, and as they procede from the mind auerted from God. Because the very action of a mortal sinne in itself, and proper nature, considering the time, and the quantie of the pleasure, is not comparable to the eternal paine of hel; but for the auersion from our omnipotent eternal Creator, whom we ought to obey, it deserueth eternal damnation. And therfore the wilful greuous act of Gods enimie against his commandmēt is iustly damnable. And so the voluntarie good act of Gods childe (according to his cōmandments) is meritorious. Neither of them, in respect of their proper value considered in themselves, but as proceeding from malice, and from grace.

Merite of
keping Gods
command-
ments is fur-
ther proued
by S. Pauls
doctrine.

12. Thus hauing answered our Aduersaries obiections, wherby it is euident that the holie Scriptures by them most alleaged for this purpose, and consequently al others, which they can produce, being wel cōsidered, make more against their opinion, then for it: we shal yet recite some more testimonies of al the Apostles, which left anie thing in writing. And first of S. Paul, because they most pretend his doctrine. Who so preached the worthie fruite of faith in Christ, that he taught also eternal saluation to depēd no lesse vpon the obseruation of al the commandments, and vpon al vertues requisite in true Christians: affirming that those which want either faith in Christ, or other necessarie vertues, and persist either in infidelitie, or in other wicked workes, shal vndoubtedly misse of eternal saluation [For we know (saith he) that the iudgement of God is according to veritie vpon them that doe wicked thinges] such as he had named before: fornication; auarice, murder, and the like. And that such as persist impenitent [heape vnto themselves wrath,

ere. 2.

v. 19.

2 Tim. 1.

v. 8.

Rom. 2.

v. 2.

(ch. 1 v. 19)

v. 5. 6.

wrath, in the day of wrath, and of the reuelatiō of the iust iudgement of God. Who wil render to euerie mā, according to his workes.] Speaking in particular of himself, & other Ministers of God, he saith [Euerie one shal receiue his owne reward, according to his owne labour.] He likewise teacheth the especial good fruite of diuers vertues; and how one vertue bringeth an other [We glorie (saith he) in tribulations: knowing that tribulation worketh patience; and patience probation; and probation (approued fortitude, worketh hope: and hope confoundeth nor, because the charitie of God is powred forth in our hartes, by the Holie Ghost, which is geuen vs] By which gift of grace, he donounceth to al Christians, that now, life & death, is more in their powre, then it was in the people of old Testament [Therfore if you liue according to the flesh, you shal die: but if by the spirite you mortifie the deedes of the flesh, you shal liue.] Often adminishing that it is of Gods grace (as the principal cause) and also of mans cooperation (as the secundarie cause) that the faithful doe anie good workes [For we are his fabrique, created in Christ Iesus, in good workes, which God hath prepared, that we should walke in them] Againe shewing that mans owne intention, and attention is necessarie, he saith [Whatsoeuer you doe, in word, or in worke, doe al in the name of our Lord Iesus Christ. Whatsoeuer you doe, worke it from the hart, as to our Lord, and not to men: knowing that you shal receiue of our Lord the retribution of inheritance. Serue our Lord Christ. For he that doth iniurie, shal receiue that which he hath done vniustly.] Breefly, that the wilful, and grosse breaking of Gods commandments deserueth damnation, the Apostle reciting manie wicked crimes, for example of al the rest, denounceth plainly, that al which dye in guilt thereof, though they beleue al points of faith, shal neuer

1. Cor. 3.
7. 8.Rom. 5.
7. 3. 4. 5.1b. 8. 7. 9.
10. 12.

7. 13.

1phe. 2.
7. 10.Colos. 3.
7. 17. 23.24.
25.Hib. 11.
2. 2. 26.

enter into the kingdom of heauen. [The workes of the flesh be manifest (saith he) which are, fornication, vncleannes; impudicitie, lecherie, seruing of idols, witchcraftes, enmities, contentions, emulatiōs, angers, brawles, dissentions, sectes, enuies, murders, ebrieties, comessations, and such like: which I foretel you, as I haue foretold you, that they which doe such thinges, shal not obtaine the kingdom of God.] Contrariwise for examples of al vertues, required for the attayning of heauen, he reciteth certayne, saying [But the fruite of the Spirite is: charitie, ioy, peace, patience, benignitie, goodnes, longanimitie, mildnes, faith, modestie cōtinencie, chastitie. Against such there is no Law] And cōcerning the same merite of the iust, and reward of glorie due therunto, exemplifying in himself, he saith [I haue fought a good fight; I haue consummate my course; I haue kept the faith. Concerning the rest, there is laid vp for me, a crowne of iustice; which our Lord wil render to me, in that day, a iust Iudge: and not only to me, but to them also that loue his coming.] In respect also of which iust reward, he exhorted the Christian Hebrewes, to perseuere in good workes, vpon Gods assured couenant, and iustice [For God (saith he) is not vnjust, that he should forgete your workes, and loue, which you haue shewed in his name, which haue ministered to his sainctes (other faithful) and doe minister. And our desire is, that euerie one of you shew forth the same carefulnes; to the accōplishing of hope, vnto the end: that you become not slouthful, but imitators of them, which by faith and patience shal inherite the promisses.] Much more in the same Epistle to this purpose. And concluding, stil putteth them in minde of merite by good workes, saying [Beneficence, and communication doe not forgete: for with such hostes God is promerited.] That is, Gods fauour, and his reward of euerlasting life (which is himselfe,

Gal. 5. 7.

19. 10.

21.

7. 12.

23.

2. Tim. 4.

7. 7. 8.

Heb. 6.

7. 10. 11. 12.

ch. 10. 7.

39. 26.

ch. 13.

7. 16.

himselfe, that we may eternally see, and enioy him in glorie) is procured by workes of almes, and charitie. But our Aduersaries by al meanes auoide the word *Merite*. And here translate [God is pleased.] which also conuinceth them. For if God be pleased with such workes, and shew more fauour for them, then are they meritorious, and by them, the faithful doe merite. And not faith alone, but also other good workes doe procure Gods fauour to men. In as plaine termes this Apostle also affirmeth, that Christians are counted, or holden worthie of the kingdom of God, for their constancie in true Religion: congratulating with the Thessalonians for the same [we glorie in you, in al Churches of God (saith he) for your patience, and faith, in al your persecutions and tribulations, which you sustaine: for an example of the iust iudgement of God; that you may be counted worthie of the kingdō of God, for the which also you suffer.] Seing therefore the faithful are accounted worthie of the kingdom of God, because they patiētly suffer for it, it is euident, that by obseruing the commandments, they please God, and are worthie of heauen: by the doctrine of S. Paul.

Protestants
owne translation
proueth
the Catholike
doctrine of
merite.

13. It resteth to see some few testimonies of manie, written by the other Apostles. S. Iames purposely, against Solifidians in his time, proueth that not onlie faith, but good workes with faith, doe iustifie, and merite saluation. [The probation of your faith (saith he to al the faithful) worketh patience. And let patience haue a perfect worke: that you may be perfect, and intyre, failing in nothing. Blessed is the man that suffereth tentation: for when he hath bene proued, he shal receiue the crowne of life, which God hath promised to them that loue him] True and vnspotted Religion consisteth in doing workes of mercie, with other good workes; & [in keping thyself vnspotted from this world] And that we must kepe al and, eue-

Perfection in
al vertues is
required that
the faithful
may receiue
the crowne of
life.

And that onlie
faith doth not
saue is pro-
ued by S. Iames

ric one of the commandments. And touching the opinion, that onlie faith should iustifie, he discourseth thus: [What shal it profite (my brethren) if a man say, he hath faith, but hath not workes: Shal faith be able to saue him? Faith, if it hath not workes, is dead in itself. But wilt thou know o vaine man, that faith without workes is dead? Abraham our father, was he not iustified by workes, offering Isaac his sonne vpon the Altar: Seest thou, that faith did worke with his deedes: and by the workes, the faith was consummate? Doe you see, that by workes a man is iustified, and not by faith only? And in like maner also Rahab, was not she iustified by workes, receiuing the messengers, and putting them forth an other way? For euen as the bodie without the spirite is dead: so also faith without workes is dead.] Yet may it be a true faith, as a dead bodie is a true bodie: but by charitie, and good workes it is a liuing faith: and then it is not onlie faith. For faith, which worketh by charitie, is more then onlie faith. It is, in an other place, al one in sense, with [the obseruation of the commandments of God.] In the rest of his Epistle besides condemnation of errors in faith, and maners, he exhorteth to practise vertues, for the gayning of heauen. Namely that [He which is wise, and hath knowlege, shew by conuersation his working in mildnes of wisdom, that euerie one doe mourne, and wepe, punishing themselues for their sinnes. Be humbled in the sight of our Lord, that he may exalt them] In sicknes to seeke the benefite of Sacraments, Holie Annoiling, and Confession, for remission of al sinnes. And in al their life, to endeouour the conuersion of those, that erre in opinion, & of other sinners, to amédment of life, which procureth great grace, & reward to thé that doe it. S. Peter in both his Epistles exhorteth the Christian Iewes, which were dispersed in diuers coutries, & had receiued the same true faith

Also by S.
Peter.

in Christ [equally with himself and others: to perse-
uere constantly, both in the same faith, and same pre-
cepts of our Lord, and Sauour,] notwithstanding
the great persecution, and also seduction: by which
they might be reſpted, as though either faith in Christ,
were not necessarie (as the Persecutors vrge) or were
alone sufficient (as the Seducers pretended) requiring
therfore of them, nor only to persist in faith: but also
in good workes. To be in al conuersation holie. And
so inuocate God, who iudgeth according to euerie
ones worke. For this is thanke (worthie) if for con-
science of God a man sustaine sorowes, suffering vn-
iustly. But before al thinges hauing mutual charitie,
because charitie couereth the multitude of sinnes.
Therefore they that suffer let the cōmend their soules
to the faithfull Creator in good deedes.] In summe he
requireth with faith, the association of other vertues.
[You imploying (saith he) al care, minister ye in your
faith vertue: and in vertue knowlege, & in knowlege
abstinence; and in abstinence, patience: and in patience
pietie: and in pietie, loue of the fraternitie & in loue
of the fraternitie, charitie. For if these thinges be pre-
sent with you, and abound; they shal make you not
vacant, nor without fruite, in the knowlege of our
Lord Iesus Christ. For he that hath not these thinges
ready, is blinde, and groping with is hand, hauing
forgotten the purging of his old sinnes. (forgetting
the grace by which he is made able, and obligation
by which is bond to doe good workes.) Therefore,
brethren, labour the more, that by good workes, you
may make sure your vocation, and election: for doing
these thinges, you shal not sinne at anie time. For so
there shal be ministred to you abundantly an entrāce
into the euerlasting kingdom of our Lord & Sauour
Iesus Christ.] Thus and much more S. Peter. S. Iohn

By S. Iohn.

most agreeably also teacheth, that the keeping of Gods
cōmandments, is so pleasing to him; that it procureth

what good thing soeuer is asked, by such his seruants

[What soeuer we shal aske (saith he) We shal receiue of God, because we kepe his commandments: 1. Ioh. 3. v. 22.

& doo those things, which are pleasing before him] ch. 1. v. 6.

In al his three Epistles he exhorteth to persist in true ch. 2. v. 5. 28.

faith, and to doe good workes, often affirming that ch. 3. v. 7. 1.

[the true knowlege (and seruice) of God, consisteth 9. 24.

in keping of his commandments] And that [He ch. 11. v. 17.

which doth iustice is iust in dede] And so continuing ch. 5. v. 1.

may assuredly expect eternal reward. Likewise S. Ep. 2. v. 1.

And by S. Iude, Iude the Apostle testifieth, according to the prophe- Ep. 3. v. 5. 6.

cie of Enoch, that our Lord will come in his holie 11.

thousandes, to doe iudgement, and to reprove the Iude v. 14.

impious (not only which goe astray from true faith 15 (v. 4)

first receiued, but also) of al the workes of their im- v. 10. 11.

pietie, wherby they haue done impiously: & of al the P. 61. v. 1.

hard things, which impious sinners haue spoken Mai 16. v.

against him. But you my dearest building your selues, 1. Cor. 3. v.

vpon your most holie faith, in the Holie Ghost, 21. Apoc.

praying kepe your selues in the loue of God; expe- v. 23.

cting the mercie of our Lord Iesus Christ, vnto life 2. Cor. 11.

euclasting.] Plainly testifying that iudgement of v. 15.

damnation, or life euclasting; shal procede as Gods ch. 18. v. 6.

precepts are kept or not kept. And that [God wil 2. Tim. 4.

render to euerie one, according to his workes.] v. 14.

Which doctrine is very often vttered in the same ch. 10. v. 1.

sense: yea very often in the same wordes in the holie 1. Pet. 1. v.

Scriptures. At least tenue times. 17.

*Al men are bond to serue God vwith diuine
honour. And first to beleue in him.*

ARTICLE 3.

Some contro-
uersies con-
cerning the
command-

VVE haue bene more large in the two first
Articles, concernig the commandments
ingeneral; because it is called into que-
stion at this time, how possible, necessarie, and profi-
table

table the obseruatiō of them is, to eternal saluation. And therefore I iudged it better to be rather too abundant, then too sparing in so important controuerfies. But these pointes being discussed, we may more conveniently be brefe, in declaring the same commandments in particular. Which I purpose in al that followeth: especially where no Controuerfie occurreth. As

in this first point, that al men are bond to honour and serue God aboue al other thinges. Which none will denie but either Atheists, which thinke there is no God, or the desperate damned soules, which are already in hel; and diuels, which seeke to be honored in place of God. For the very light of nature, which is in euerie reasonable man, teacheth that the Supreme Diuine Power is to be serued by al creatures: As [The sonne ought to honour the father: and the seruant his Lord, and the creature the Creator] By al which titles euerie man is bond to honour God, as Father, Lord, and Creator, & that singularly aboue al other thinges; because there is but one beginning of al thinges, one omnipotent conseruer, vpon whom al depēd; one supreme dominatour, whom al must serue, and ought to obey. Al this the holie Patriarches, and other iust persons wel knew, & generally obserued in the Law of nature. As the sacred historie witnesseth, of Adam (after his repentāce) of Seth, Enos, Cainan, Malaleel, Jared, Henoch, Mathusale, Lamech, Noc, Sem, &c. Abraham, Isaac, Iacob; and their special progenie, to Moyfes and Aaron.

2. Afterwards God gaue his peculiar people a writtē Law, by the ministrie of Moyfes: conteyning three sortes of precepts. Moral, Ceremonial, and Iudicial. Yet so that al are reduced to the Moral: which are comprised in two Tables, and in Tenne Commandments. The Ceremonial pertheyne to the obseruation of the three commandments of the first table, concerning mans durie towards God: and the Iudicial pertheyne to the better obseruation of the other seuen,

ments in general, being discussed: the same commandments in particular may be more brefely explained.

God alwayes conserued some, that truly serued him.

Al the commandments are comprised in tenne. The Ceremonial, and Iudicial are for the better obseruation of the Moral.

in the second table, touching mans dutie towards his neighbour. In obseruing of al which, through the especial grace of God, with concurrence of mans wil (which is free to choose or refuse) consisteth the obtrayning of eternal glorie, in life eueralsting. And contrariwise in transgressing of the same commandments, or of anie of them enormously, and persisting therin at the departing of the soule from this world, consisteth the sole and true cause of eternal punishment, in eueralsting death. As is declared in the two former Articles.

Euerie commandment containeth both an affirmative, and a negative precept.

God is especially serued by Faith, Hope, Charitie, and Religion.

The necessitie of faith is proued in the first part.

3. Now therefore in particular, it is first to be obserued, that euerie one of the renne Commandments, containeth two precepts: one negative forbidding that which is vnlawful; an other affirmatiue, commanding to doe the contrarie good. In which affirmatiue forme, it pleased God to deliuer only two of the tenne. (Which are the last of the first table, and the first of the second table) The other eight are expressed in the negative maner. And so the first expresly forbiddeth to serue anie false god; including the affirmitiue Precept: Our first and greatest dutie, of rightly honoring and seruing our Lord, & Creator: One God Omnipotent. Which is especially performed, by foure most principal vertues; which are, Faith, Hope, Charitie, and Religion. For first of al we are bond to beleue in God, by the Theological vertue of Faith. Which we haue sufficiently declared in the first Article of the first Part of this worke, by abundance of holie Scriptures. Al agreeable to that fundamental principle, vrged by S. Paul [Because without faith it is impossible to please God. For he that cometh to God must beleue that he is, and that he is a rewarder to them that seeke him.] And so we are here to shew in like maner, the necessitie, and efficacie of the other three vertues, in the next ensuing Articles.

(Deut 30.
7. 15)

Psal. 33.
7. 15.
Ps 36.
7. 17.

Heb. 11.
7. 6.

*Al are bond to hope in God. And confidently
to relie upon his diuine Prouidence.*

ARTICLE 4.

Gen. 3.
v. 10. &c.

Manie examples and other testimonies of holie Scriptures, doe instruct vs, that as we must firmly beleue in God; so we must confidently repose al our trust in him. Adam and Eue after that they had transgressed Gods commandment, despaired not, but hoping in Gods mercie, answered when he called them, confessed their fault, and willingly accepted punishment inioyned. Cain despaired, and therupon adding more sinne to his former [Went forth from the face of our Lord; and dwelt a fulgitue on the earth.] His generations, and manie others, fel at last to the contrarie extreme sinne of presumptiō not fearing punishment, which iust Noe preached; but persisted careles, and presumptuous [in the dayes before the flood, eating and drinking, marying and geuing to mariage, euen vnto that day, in which Noe entred into the arke: and knew not til the flood came and tooke them al.] So were both desperation, and presumption iustly punished, with other enourmious sinnes. The true vertue of Hope, consisting in the right meane betwen extremes, both saued the penitents, and iustified the hopeful. [Abraham (as S. Paul writeth) contrarie to hope, beleued in hope] that is, aboue al humane probabilitie, trusting in Gods prouidence, beleued and hoped in God. And therupon obeying his commandment, tooke his sonne Isaac to the place appointed, bond him, and laid him ou the Alrar, ready to sacrifice him [accounting that God is able to raise vp euen from death.]

Examples of
such as truly
hoped in God.

th. 4. v.
13. 16.

And of others
that despaired,
and presumed.

th. 6. v. 1.
1. &c.
Mat. 24.
v. 38. 39.
Luc. 17. v. 2.

Rom. 4.
v. 18. Gen.
22. v. 3. 5.
9. 10. (Heb.
11. v. 19.)
v. 11. 13.

And God accepting of this fact, a ramme was sacrificed in place of Isaac. The parents also of Moyses, in the persecution of Pharaos king of Ægypt, trusting in Gods providence, exposed their sonne Moyses, an infant [in a baskette of bulrushes, in a sedge place, *Exo. 2. v. 3.* by the riuers brinke] From whence according to the parents confidence in God, the childe was taken vp, *9. 10.* by Pharaos daughter, and nurced by his owne mother, and for a time (so long as himself would) was accouuted the adopted sonne of the kings daughter. *Ileb. 11. v. 24. 25.*

Moyses exhorted the faithful to trust in God.

2. which Moyses, afterwards gouerning the whole people of Israel, often in his life, and againe a litle before his death, exhorted al to hope in Gods protection, by examples of former experience in themselves [Thou shalt remember (saith he) al the iourney, through the which, the Lord thy God hath brought thee, and that the things which were in thy hart, might be made knowne, whether thou worldest kepe his commandments, or not. He afflicted thee with penurie, and gaue thee Manna for meate, which thou knewest not, nor thy fathers: for to shew vnto thee, that not in bread only, a man liue, hut in euerie word, that procedeth from the mouth of God. Thy rayment wherewith thou wast couered, hath not decayed for age: and thy soore is not worne: loe this is the fourth year. That thou mayst recount in thy hart, that as a man disciplineth his sonne; so thy Lord, thy God hath disciplined thee; that thou shouldest kepe the commandments of our Lord thy God, and walke in his wayes, & feare him,] Thus fearing and hoping in God, they neded not do doubt of his continual protection, and prouision of al things necessarie. Holie Iob by his great confidence in God, ouercame three sortes of vehement tentations; The losse of al his childrea, and great abundance of wordlie goodes, in one day; the greuous bodilie afflictions; and the contentious false

Dent. 7. v.

17. v.

Dent. 8.

v. 2.

3.

4.

5.

6.

v. 7. v.

ch. 29. v. 1.

3. v.

Iob, by his confidence in God, ouercame manie and great afflictions.

false

false accusations of particular freindes: firmly hoping, and confidently saying to God in his prayer [Sette me beside thee (nere to thee) and let the hand of whosoever fight against me] By such confident

So did David.

hope, David, as yer young, ouercame & slew a lion, a beare, and great Goliath, the chalenging Philistian.

And afterwards gotte manie other wonderful victories. By the like hopeful confidence, were the victo-

Elias.

ries of Elias the Prophete, against foure hundred and fiftie false prophetes: and against Achab & Iezabel.

Ezechias.

By like confidence in God, king Ezechias preuailed against the Assirians, with a huge armie beseging Ie-

rusalem: Where fourscore and fise thousandes were slaine by an Angel in one night, and Senacherib their

Iudith.

king, departing went away, with the rest that were left aliue. Iudith preuailed against Holofernes:

Whose head she cutte of, whiles he was in a depe drunken slepe. Mardocheus, and his nece, Que

Mardocheus.

Esther, preuailed against wicked Aman. Who had procured king Assuerus his Edict, to destroy al the Iewes,

Esther.

Which were in that kingdom. But by confident prayer [the lotte was changed] and cruel Aman

was hanged on the high gibbette, which he had prepared for faithful Mardocheus. By like confidence

in God, Daniel the Prophete, was preferued from seuen hungrie lions. And the other tree Hebrew chil-

Daniel, and the other three children.

dren, Ananias, Misael, and Azarias, from anie hurt in the burning furnace. And chaste Sufanna, by her con-

Sufanna.

fidence in God, choosing rather in her innocencie to fal into the handes of wicked Iudges, then

to consent vnto greuous sinne, ouercame her false accusers, and auoided both sinne, and the igno-

minious death, to which she was vniustly condemned. So Mathathias, and his sonnes, with

Mathathias and other Machabees.

other faithful people, through their assured confidence in God, saued themselves from contamination

of

1ob. 17.

7. 3.

1. Reg. 17.

7. 4. 34.

35. 45. 46.

2. Reg. 22.

7. 1. 2. & c.

3. Reg. 18.

7. 21. 22.

4. Reg. 19.

7. 19. 32. 3.

36. Iudith.

4. 7. 11. 12.

ch. 13. 7. 7. 8.

10. 27. 31.

Est. 7. 7. 6.

ch. 16. 7. 19.

10.

Dan. 6. 7.

16. 21. ch.

3. 7. 23. & c.

ch. 13. 7. 22.

60. 62.

11. Mach. 2.

7. 15. 21.

ch. 4. 7. 36.

2. Mach. 6.

7. 18. ch. 7.

7. 1. 2. & c.

of idolatrie, in the persecution of king Antiochus. And manie of them gotte the glorious crowne of Martyrdom. Others being also stout champions of the Church, and happie Confessors of God, restored againe the free vse of true Religion in their countrie.

The Prophetes
testifie
the necessitie,
and excellen-
tie of hope.

Especially
king Dauid,
in his Psalmes.

3. The same necessitie, and excellent fruite of hopeful confidence in God, which so gloriously shineth in the actes of renowned Sainctes, is in like sorte confirmed, by the doctrine, and frequent exhortations of the holie Prophetes, and of Christ our Lord, and his Apostles. The Royal Psalmist abundeth in commending this great vertue. [In peace (saith he) I wil rest. Because thou Lord hast singularly setled me in hope. Our Lord is Protector of all that hope in him. Although I shal walke in the middes of the shadow of death, I wil not feare euils: because thou art with me. Thy rodde, and thy staffe (thy right direction, and strong assistance) haue comforted me. Our Lord is my illumination, and my saluation: Whom shal I feare? Our Lord is the Protector of my life: of whom shal I be afrayde? Hope in our Lord and doe good: and inhabite the land, and thou shalt be fedde in the riches thereof. Be delighted in our Lord, and he wil geue thee the petitions of thy hart. Reueale thy way to our Lord, and hope in him, & he wil doe it. He wil bring forth thy iustice, as light; and thy iudgement as midday. Why art thou sorowful o my soule, and why doest thou trouble me? Hope in God: because yet I wil confesse to him, the saluation of my countenance, and my God (that is, I wil euer praise him, whose countenance I hope to see face to facie) Our God is a refuge, and strength: an helper in tribulations, which haue found vs exceedingly. Therefore wil we not feare, when the earth shal be trubled, and

9.8.1

Pf. 31

Pf. 54

Pf. 31

Pf. 6

Pf. 61

Pf. 41. 4. 7. 6.

9. 10.

Pf. 17. 7. 31.

Pf. 22. 7. 4.

Pf. 3

Pf. 9

1. 4.

Pf. 1. 6. 7. 1.

Pf. 36. 7. 34.

5. 6.

Pf. 42. 7.

5. 6.

Pf. 45. 7.

2. 3.

Pf. 1

6. 7

Pf. 11

2. 42

and mountanes transported into the hart of the sea.

Ps. 81. 12. The Lord of hosts is with vs: the God of Iacob is our
 Ps. 91. 7. 10. defender. I as a fruitful oliue tree in the house of
 Ps. 94. 7. 23. God, haue hoped in the mercie of God for euer: and
 for euer, and euer. Cast thy care vpon our Lord; and
 he wil nourish thee; he wil not geue fluctuation (not
 suffer the iust to remaine in doubtful: dangerous, wa-
 uering thoughts, or perplexitie, but wil geue quiet
 Ps. 95. 7. 11. repose of mind) to the iust for euer. I haue hoped in
 Ps. 60. 7. 4. God, I wil not feare, what man can doe to me. Thou
 Ps. 61. 7. 8. 9. (ô God) hast conducted me, because thou art made
 my hope: and a toure of strength from the face of the
 Ps. 71. 7. 18. enimie. My hope is in God. Hope in him al ye the con-
 gregation of people: powre out your harts before
 him: God is our helper for euer. It is good for me to
 Ps. 85. 1. 2. cleaue to God: to put my hope in our Lord God. Saue
 thy seruant (my God) that hopeth in thee. He that
 dwelleth in the helpe of the Highest, shal abide in the
 Ps. 90. 7. 1. protection of the God of heauen. He shal say to our
 2. 4. Lord: Thou art my Protector, and my refuge, my
 God I wil hope in him. With his shoulders shal he
 ouersadow thee: and vnder his winges thou shalt
 Ps. 5. hope. With shilde shal his truth compass thee: thou
 6. shalt not be afrayde of the feare of the night. Of the
 arrow flying in the day: of busines walking in
 14. darkenes: of inuasion, and the midday diuel. Because
 15. he hath hoped in me (saith God) I wil protect him,
 because he hath knowen my name. He shal crie to
 me, and I wil heare him. With him I am in tribulation:
 I wil deliuer him, and wil glorifie him. From tribula-
 tion I inuocated our Lord, and our Lord heard me in
 Ps. 117. 7. 5. largenes. Our Lord is my helper: I wil not feare what
 6. 7. 8. 9. man can doe to me. Our Lord is my helper: and I
 wil looke ouer myne enemies. It is good to hope in
 our Lord, rather then to hope in man. It is good to
 Ps. 118. 7. 31. hope in our Lord, rather then to hope in princes. I
 2. 4. 2. haue cleaued to thy testimonies ô Lord: doe not
 confound

confound me. (suffer me not to be confounded) I shal
 answer a word to them that vprade me: because I
 haue hoped in thy wordes. I haue lifted, vp myne eyes *Pf. 120. v. 1*
 vnto the mountaines: from whence helpe shal come
 to me. My helpe is from our Lord; who made heauen *Pf. 124. v. 1*
 and earth. They that trust in our Lord, as mount *Pf. 130. v. 1*
 Sion. He shal not be moued for euer, that dwelleth
 in Ierusalem. Let Israel hope in our Lord, from hence
 forth, now, and for euer. I haue cried to thee o Lord, *Pf. 141. v. 1*
 I haue said: Thou art my hope: my portion in the *Pf. 145. v. 1*
 land of the liuing. Put not confidence in princes: *3. v. 5. 6.*
 in the sonnes of men, in whom there is no saluation.
 Blessed is he whose helper is the God of Iacob, his
 hope in our Lord, his God: Who made heauen, and
 earth, the sea, and al thinges, that are in them. Our *Pf. 146. v. 1*
 Lord is wel pleased towards them, that feare him: &
 in them, that hope vpon his mercie.] By these, and
 other like diuine speeches the Royal Prophete instru-
 steth vs, both how necessarie, and how excellent, and
 profitable the vertue of Hope is, to al the faithfull ser-
 uants of God.

There is no
 saluation but
 in God onlie.

Salomon tea-
 cheth the
 same.

4. No otherwise doth wise Salomon teach the same
 in his Sapiential Bookes. Wherof we shal also recite
 some special sentences. [Haue confidence in our *Pro. 3. v. 5.*
 Lord with al thy hart (saith he to euerie one, that wil
 lerue true wisdom) and leane not vpon thine owne
 prudence. In al thy wayes thinke on him, and he wil
 direct thy steptes. Dread not at sudaine terrour: and
 at the power of the impious falling vpon thee. For
 our Lord wil be at thy side, and wil kepe thy foote,
 that thou be not taken. Our Lord wil not afflict with *ch. 10. v. 1.*
 (spiritual) famine, the soule of the iust; and the de-
 ceiptful practises of the impious, he wil ouerthrow.
 He that hopeth in our Lord, is blessed. Lottes are cast *ch. 16. v. 33.*
 into the bolome, but they are ordered of our Lord. 33.
 A most strong tourre the name of our Lord: the
 iust

iust runneth to it, and shal be exalted. There is no
 wisdom, there is no prudence, there no counsell
 against our Lord. He that feareth man shal sowne fal:
 he that trusteth in our Lord shal be lifted vp. There
 are iust men to whom euils happen, as though they
 had done the workes of the impious: and there are
 impious men, which are so secure, as though they
 had the dedes of the iust. But this also I iudge most
 vaine. God made not death, neither doth he reioyce
 in the perdition of the liuing. For he created al thinges
 to be: and he made the nations of the earth to health.
 There is no kingdom of hel in earth (none are con-
 demned whiles they are in this world.) But the im-
 pious with handes, and wordes, haue prouoked it
 (brought damnation vpon themselves) For God crea-
 ted man incorruptible, and to the image of his owne
 likenes he made him. But by the enuie of the diuel,
 death entred into the world. He that trusteth in God
 shal not be lessened.]

5. Other Prophetes testifie the same necessitie of Hope, and trust in God, against al that trust in humane helps. And against Solifidianes, which ascribe al to faith, without other vertues. Of such as trusted in the helpe of Æthiopians, and Egyptians, our Lord said by his Prophete Isaias [They shal, feare, and be ashamed of Æthiopia, their Hope; and of Egypt their glorie. Woe to them that goe downe into Egypt, for helpe, hoping in hortes, and hauing confidence vpon chariottes, because they be manie; and vpon horsemen, because they be very strong: and haue not trusted vpon the holie one of Israel, and haue not sought after our Lord. Because thus saith our Lord: As a lion: so shal the Lord of hosts descend, to fight vpon mount Sion, and vpon the litle hil therof. Feare not thou worme of Iacob, ye that are dead of Israel. I haue holpen thee, saith our Lord, and thy

Redemer, the holie one of Israel. Heare me, ye that *ch. 31. v. 11*
 folow that which is iust, and that seke our Lord, at-
 tend to the rocke, whence you are hewen out: & the
 caue of the lake, from the which you are cutte out.]
 To Ieremie, being sent to admonish others, our Lord *Iere 1. v. 17.*
 said [Be not afraide of their face: for I wil make thee *v. 19*
 not to feare their countenance. And they shal fight *ch. 20. v. 11.*
 against thee, and shal not preuaile: because I am with
 thee, saith our Lord, to deliuer thee] Ieremie being
 thus encoraged, admonished the people, amongst
 other vertues, to trust in Gods helpe, doing their
 owne endeouours [Not to trust in wordes of lying (as if
 it were ynough to say) The temple of our Lord, the *ch. 7. v. 4.*
 temple of our Lord, it is the temple of our Lord] Nei- *ch. 17. v. 5.*
 ther to trust in any man [Cursed be the man that tru-
 steth in man: and maketh flesh his arme, and his hart
 departeth from our Lord. Blessed be the man, that *7.*
 trusteth in our Lord, and our Lord shal be his confi- *8.*
 dence. And he shal be as a tree that is planted vpon
 the waters, that spreadeth his rootes towards moi-
 sture: and it shal not feare, when the heate cometh.
 And the leafe therof shal be grene, and in the time
 of drought, it shal not be carefull (not neede to feare) *9.*
 neither shal it cease to bring forth fruite. Feare not at *ch. 42. v. 11.*
 the face of the King of Babylon, of whom you (being
 fearful) are afraide: feare him not saith our Lord, be-
 cause I am with you, to saue you, and to deliuer you
 out of his had. And thou my seruant Iacob feare not: *ch. 46. v. 23.*
 and be not thou afraide Israel, because loe I wil saue
 thee from a farre, and thy seede out of the land of thy
 captiuitie: and Iacob shal returne, and rest, and prof-
 per: and there shal be none to terrifie him] For albeit
 for their sinnes, they were temporally punished with
 captiuitie, yet being brought by this meanes to repen-
 tance, and to confide in God, they were in time relea-
 sed. As the Prophete Baruc, Ieremies Scribe, did fur-
 ther assure them, saying [Be of good comforth my
 children:

7.

Ezech
56.

Dan.

33.
O.Osee.
Iosh.
Nu. 1.
Ab. 2.
Seph.
Zach.
7. 13.Hid. 6.
32-33.

Bar. 4. v. 11.

children: cry to our Lord, and he wil deliuer you, out of the handes of the princes your enemies. For I haue hoped in the euerlasting, for your saluation: and ioy is come to me from the holie one, vpon the mercie, which shal come to you, frō our euerlasting Sauour.] To draw the faithful people into true confidence, our Lord said further vnto them by his Prophete Ezechiel [When no eye had mercie on desolate soules (saith he) I passing by thee, saw thee to be troden downe, in thy blood: & I said to thee, when thou wast in thy blood: Liue. I said to thee, I say; In thy blood, liue.] Daniel, & the other three children, captiues in Babylon, wholly reposing their confidence in God, said to their keeper: [Proue, we beseech thee, vs thy seruants, for tenne dayes: and let pulse (beanes, pease, &c.) be geuen vs to eate, and water to drinke: and looke vpon our faces, and the faces of the children, that eate of the kings meate, & as thou shalt see, thou shalt doe with thy seruants. And after tenne dayes, their faces appeared better, & more corpulent, then al the children, that did eate of the kings meate.] And so they continued, with confidence in God, obseruing his Law immaculate, and stil prospered. Osee, and other Prophetes, admonished the people, concerning the same vertue of Hope, amongst other vertues necessarie besides faith [Kepe (saith he) mercie, and iudgement, and hope in thy God alwayes.] Who please to see more testimonies of the Prophetes, in a matter so cleare, may read innumerable. Especially these here noted in the margine.

6. Christ more especially teacheth, and requireth this vertue of Hope, in al the faithful. [Be not careful (saith he) for your life: What you shal eate; neither for your bodie what rayment you shal put on. For your heauenlie Father knoweth, that you nede these things. Se ke therefore first the kingdom of God, and the iustice of him, and al these thinges shal be geuen

Christ exhortheth, and encourageth his children to confide in him.

you besides. Be not careful therfore for the morow. For the morow day shal be careful for it self: sufficiēt for the day, is the euil therof. Behold I send you as shepe in the middes of wolues. Be ye therefore wise as serpents, and simple as doves. When they shal deliuer you vp (to persecuters) take no thought, how or what to speake: for it shal be geuen you in that houre, what to speake. For it is not you that speake, but the spirite of your Father, that speaketh in you. Let not your hart be trubled; you beleue in God, beleue in me also. In my Fathers house there be manie mansions. If not, I would haue told you. Because I goe to prepare you a place. And if I goe, and prepare you a place, I come againe, and wil take you to myself, that where I am, you also may be. And whither I goe, you know, and the way you know.] Further instructing, and comforting his disciples, that himself is the way to life euerlasting (according to his Humanitie) and also the end (according to his Diuinitie) euen as the Father, because they are consubstantial. And instantly before his apprehension, he exhorted them againe to kepe corege, and confidence, saying: [Behold the houre cometh, and it is now come, that you shal be scattered, euerie man into his owne, and me you shal leaue alone: and I am not alone, because the Father is with me. These thinges I haue spoken to you, that in me you may haue peace. In the world you shal haue distresse: but haue confidence. I haue overcome the world.]

Hope is no
lesse necessarie
then Faith:
yet they both
are insufficiēt
without cha-
ritie.

7. S. Paul in order of the Theological vertues, next after Faith, teacheth the necessitie of Hope, and therto addeth, the perfectest of al, Charitie: which is the forme, perfecting al other giftes, and vertues [Being iustified therfore by faith (saith he, as by the first beginning and meanes) let vs haue peace (that is confidence) toward God, by our Lord Iesus Christ: by whom also we haue access, through faith, into this

grace

ch. 10. v. 16

17. 19. 10.

Luc. 10. v. 1.

ch. 11. v. 14.

15.

10. 14. v. 1.

2. Cor.

1. Cor.

1. 2. Cor.

2. 3. 4.

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grace, wherein we stand, and glorie in the Hope, of the
 glorie of the sonnes of God. And Hope confoundeth
 not: because the charitie of God is powred forth in
 our hartes, by the Holie Ghost, which is geuen vs.]
 So doth the Apostle ascribe saluation some time to
 Faith, some time to Hope, as a partial cause, saying
 [we account a man to be iustified by faith, without
 the workes of (Moyse) Law. By hope we are saued.]
 But neither to any of these two alone, nor to them
 both together, without other vertues, especially cha-
 ritie. For al iointly are necessarie, as the total meanes.
 Therefore in the conclusion of his Epistle he prayeth
 saying [The God of Hope replenish you with al ioy,
 and peace in beleuing: that you may abound in hope,
 and in the vertue of the Holie Ghost.] In al vertues
 namely the three, which tend directly to God [Faith
 Hope, and Charitie, but the greater of these is cha-
 ritie.] Againe of Hope in particular he saith [If in this
 life only we be hoping in Christ, we are more mise-
 rable then al men] And exhorreth al Christians
 saying [Let vs not slepe as others: but let vs warch,
 and be sober; hauing on the breastplate of faith, and
 charitie: and a helmer, the Hope of saluation. Christ
 (God and Man) hath geuen vs good Hope in grace,
 of eternal consolation. Wherein God meaning more
 abundantly to shew to the heyres of the promise (to
 Christians indued with grace of the new Testament)
 the stabilitie of his counsell, he interposed an oath:
 that by two thinges immouceable, wherby it is im-
 possible for God to lie, we may haue a most strong
 comfort, who haue fled to hold fast the Hope pro-
 posed: which we haue, as an Anker of the soule,
 sure, and firme. Hauing confidence in the blood
 of CHRIST. Doe not therefore leese your con-
 fidence, which hath a great remuneration] Thus
 S. Paul in diuers places auoucheth the necessitie,
 and fruite of Christian Hope S. Peter bresely [ad-
 monisheth

Faith and cha-
 ritie are the
 breastplate; &
 Hope is the
 helmer of a
 true Christiā.

Presumption
and Despera-
tion are gulfes
of perdition.

monisheth al the faithful, that God by raising Christ from the dead, hath geuen glorie, that our faith, and hope might be in God.] But falsely imagined hope to be saued, without other vertues conioyned, is mere Presumption; and contrariwise; so to be terrified with greatnes, and number of sinnes, as to diffide in Gods mercie (which is aboue al his other workes) is plaine Desperation. The meane betwen which two gulfes of perdition, is true hope in God.

*Al are bond to loue God aboue al other
things. And consequently their neigh-
bours, as themselves.*

ARTICLE 5.

Charitie ma-
keth al other
vertues per-
fect: and so is
most neces-
sarie.

BESIDES faith and hope in God, which are the first, Charitie is no lesse necessarie: without which al other vertues are insufficient to iustification, or saluation, because it perfecteth, and connecteth al others, in the loue of God, referring them al to the chiefe End; which is God himselfe, and in God eternal saluation. Wherupon S. Paul commending manie other vertues as necessarie, addeth, saying [But aboue al these things, haue Charitie: which is the band of perfection.] Perfectly directing al good workes to Gods honour, & perfectly vniing al the faithful iust persons among themselves. The superexcellencie of which vertue is proued, and confirmed by manie holie Scriptures.

The first, and
most principal
com mandmēt
is to loue God
aboue al other
things.

2. And first by the Moral precepts; which are the same in the Law of nature, & writte Law of Moyse, and in the Law of Christ. Abraham (as other holie Patriarches both before, and after him) obserued, & taught others to obserue [the way of our Lord, doing

Gen. 11.
v. 19.

doing iudgement, and iustice] louing God aboute al, seruing him, and abhorring al false goddes. Which thing God inspired into their mindes, and at last expressed the same, by the ministrie of Moyse, to his peculiar selected people, saying [I am the Lord thy God, mightie ielons, visiting the iniquitie of the fathers, vpon the children, of them that hate me: and doing mercie vpon thousands of them that loue me. Thou shalt loue the Lord, thy God, with thy whole hart, and with thy whole soule, and with thy whole strength, and with al thy minde. Thou shalt loue thy freind as thy self: Thy neighbour as thy self. And now Israel what doth the Lord thy God require of thee, but that thou feare the Lord thy God, and walke in his wayes, and loue him, and serue the Lord thy God, with al thy hart, and with al thy soule: Loue therfore the Lord thy God.] Which is often repeted, and that with explication, that loue consisteth in keeping al his commandments: & with promise of Gods assistance: by which we may kepe them, if we wil, saying [Our Lord God wil circumsise thy hart, and the hart of thy fede, that thou maist loue our Lord thy God, in al thy hart, and in al thy soule, that thou mayst liue. But if thy hart be auerted (if thy self wilt not withal circumsise thyne owne hart) and thou wilt not heare, I foretel thee this day, that thou shalt perish. This diligently beware (saith Iosue) that you loue our Lord your God. And incline your harts to our Lord] said he, in his last admonition to the people.

3. The Royal Prophete very often professeth, & commendeth to others, the most bonden dutie of louing God aboute al, and our neigbours as our selues. And so doe other Prophetes. [I wil loue thee ô Lord my strength (saith Dauid) Praying I wil inuocate our Lord: and I shal be saued from myne enemies. Loue our Lord al ye his sainctes: because our Lord wil require truth. They that loue his name shal dwel in Siō. You that loue our Lord, hate euil. He shal rest in the

The Psalmist, and other Prophetes teach the same.

holie hil, that doth not euil to his neighbour. Behold how good, and how pleasant a thing it is, for brethren to dwell in one. I loue them that loue me (saith eternal wisdom) and them that watch toward me shall finde me. That I may enriche them that loue me, and may replenish their treasures. Oyle powred out is thy name: therfore haue young maides (faithful soules) loued thee. He hath ordered in me charitie. I haue sought him, whom my soule loueth. I wil seeke him, whom my soule loueth. Haue you sene him, whom my soule loueth? I haue found him, whom my soule loueth. I held him, neither wil I let him goe. The middes (of the Church, Christs throne) he hath paued with charitie, for the daughters of Ierusalē. Loue is strong as death. Manie waters can not quench charitie: neither shall floudes ouerwhelme it: if a man shall gene al the substance of his house for loue, as nothing he shall despise it] he shall not esteeme the price, which he gaue, in comparision of charitie purchased.

It is most absurd ingratitude, not to loue God before all creatures.

4. Iſaias expoſtulateth with Gods people, for that they loued not God, with ſo hartie affection, as they were bond [Hear ye heauens (saith he) and geue care o earth: because our Lord hath spokē: I haue brought vp children, and exalted them: but they haue deſpiſed me. The oxe hath knowne his owner, and the aſſe his maſters cribe: but Iſrael hath not knowne me, and my people hath not vnderſtood] By his Prophete Ieremie thus ſaith our Lord. [What iniquitie haue your fathers found in me, that they haue made themſelues farre from me? And they haue not ſaid: Where is our Lord, that made vs come vp, out of the land of Egypt.] In the greateſt part of al his prophecie he foresheved afflictions, & plagues, by ſword, famine, peſtilence, & captiuitie, becauſe they loued not God, nor kept his cōmandmēts, but hardened their neckes, and would not heare the admonitions. And the ſame other Prophetes.

Mat. 12. 7. 5. In the new Testament, Christ our Saviour tea- The duple
 ff. 38. 39. cheth most plainly, that [to loue God from thy whole charitie, of lo-
 Mar. 12. 7. hart, and with thy whole soule, and with thy whole uing God,
 11. minde, is the greatest, and the first commandment. and our
 And that the second is like to this: Thou shalt loue neighbour,
 thy neighbour as thy self. An other commandment conteyneth al
 greater then these, there is not.] Though faith be the the Law of
 first vertue, yet this duple charitie of louing God, and God.
 our neighbour, is the greatest, as it is here expessed,
 And of these two it is cleare, that to loue God aboue
 al, is the greater: and to loue our neighbour as our self,
 is like to the first, and is the second in greatnes. And
 [on these two commandments dependeth the whole
 Law, and the Prophetes.] And to he that hath this
 Mat. 12. duple charitie, fulfilleth al that is commanded, by the
 9. 40. Law, & the Prophetes: neither doth Christ our Lord
 command any more, but the self same. In further
 explication wherof our Lord commadeth to beleue,
 and Hope in God y a and in himself, as he is God,
 and Man [You beleue in God, beleue in me also] faith
 he: and the like touching other vertues. And con-
 cerning loue, and charitie, he being both our Crea-
 tor in his Diuinitie and our neighbour in his Hu-
 manitie, he is to be loued before, and aboue al others.
 [Whosoever (saith he) loe eth father, or mother, more
 Mat. 10. then me, is not worthie of me: and he that loueth
 7. 37. sonne or daughter aboue me, is not worthie of me]
 Which he speaketh not only in respect of his Deitie,
 but also of his Humanitie: because he is our Rede-
 mer. To those therefore that impugned him, not ac-
 cepting him for their Redemer, he said [You wil not
 come to me, that you may haue life. Glorie of men I
 receiue not (for he had al glorie of his Father, and
 neded not to receiue glorie of men) But I know you,
 that you haue not the loue of God in you] because
 they did not loue their neighbour: no not Christ, our
 Redemer.

S. Paul most
plainly tea-
cheth, that
charitie is the
greatest of the
three Theolo-
gical vertues.

6. Of the most eminent excellencie of this vertue S. Paul often discourseth largely. Yelding the reason why Hope cōfoundeth not, he saith [Because the charitie of God is powred out in our harts, by the Holie Ghost, which is geuen vs] In an other place he testifieth [that to the that loue God, al thinges cooperate vnto good. If any man loue God (saith he to the Corinthians) the same is knowne of him. If I speake with the tongues of men, and of Angels, and haue not charitie, I am become as sounding brasse, or a tinkling cymbal. And if I should haue prophecie, and knew al mysteries, and al knowledge, and if I should haue al faith (also that which worketh miracles) so that I could remoue mountanes, and haue not charitie, I am nothing. And if I should distribute al my goodes, to be meate for the poore, and if I should deliuer my bodie, so that I burne, and haue not charitie, it doth profite me nothing. Charitie is patient, is benigne: Charitie enuieth not, dealeth not peruersly: it is not puffed vp, is not ambitious, seketh not her owne, is not prouoked to anger, thinketh not euil: reioyceth not vpon iniquitie; but reioyceth with the truth; suffereth al thinges, beleueth al thinges, hopeth al thinges, beareth al thinges.] In summe you see that Charitie presupposeth, and includeth al vertues. And is so absolute perfect, that it cōtinueth eternally [neuer faileth] as Prophecie, Faith & Hope, being in this life vnperfect, are to be changed into perfect knowledge, and possession of eternal felicitie: but charitie continueth the same in nature. So there remane manie vertues, Morall and Theological, namely. [Faith, Hope Charitie these three: but the greater of these, is charitie.] Again vpon other occasions shewing the difference or value of charitie, & other diuine giftes, which are also or sometime were very profitable, this Apostle sayth [In Christ Iesus (for attaining eternal life in Christ Iesus) neither circuncision aualeth ought, nor prepuce,

Rom. 5. 5.

ch. 8. 7. 12.

ch. 13. 7. 14.

1. Cor. 3. 7. 13.

ch. 13. 7. 11.

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Calos. 3. 9. prepuce, but faith, that worketh by charitie. Aboue
 14. al things haue charitie, which is the band of perfe-
 146. 1. 9. 12. ction] The crowne of glorie (saith S. Iames) is promi-
 1. Pet. 1. 9. sed by God [to them that loue him] God hath raised
 11. 22. Christ, and geuen him glorie (saith S. Peter) that the
 11. 22. faith, & hope of Christians, might be in God. Making
 1. 10 2. 9. 15. their soules chaste in obedience of charitie: in the sin-
 14. 4. 9. 16. cere loue of the fraternitie, from the hart. loue ye one
 19. an other seriously. Loue not the world (saith S. Iohn)
 9. 10. nor those things, which are in the world. If any man
 11. loue the world, the charitie of the Father is not in
 him. God is Charitie, and he that abideth in charitie,
 abideth in God: and God in him. Let vs therefore loue
 God, because God hath first loued vs. If any man shal
 say, that I loue God, and hateth his brother, he is a
 liar. For he that loueth not his brother, whom he
 seeth: God whom he seeth not, how can he loue? And
 this commadment we haue from God, that he which
 loueth God, loue also his brother. Kepe yourselues in
 the loue of God (saith S. Iude) expecting the mercie
 of our Lord Iesvs Christ vnto life euerlasting.]

7. In the precept, & bond of louing our neighbour
 as our selues, it is sufficiently insinuated, that euerie
 one is bond also to loue himself, in the way of spiri-
 tual life, and honour of God: and by this example of
 ourselues, we must loue our neighbours, and that in
 due order of charitie. For [God hath ordered charitie]
 in his faithful people. Towitte: to loue God first, and
 aboue al; Then Christ our Redemer: as Man. Then
 the whole Church, the mystical bodie of Christ Iesus
 the Head. After these & in these, in respect of spiritual
 good, and health, of soules, euerie one is bond to pre-
 fer his owne good state, before any other: and by
 example of himself, to desire the like to al others. But
 in respect of temporal good, either corporal, or ex-
 ternal; the common good must in order of charitie, be

Other Apo-
 stles, of pur-
 pose teach the
 same, against
 Heretikes in
 their time.

In the precept
 of louing our
 neighbour, is
 supposed the
 loue of our
 owne soules.

And both in
 ourselues, and
 neighbours,
 spiritual good
 must be pre-
 ferred before
 temporal.

The bodie be-
fore external
goodes.
And the pub-
lique before
priuate,

preferred before priuate, yea before euerie ones pro-
pee, being a priuate person. And in regard of the
communitie, the temporal good of a publique per-
son, must be preferred before anie priuate. And
amongst publique persons, the Superiors case before
an other publique, subordinate vnder him. The
reason is, because in the Common, and Superior, the
priuate, and inferior is conteyned, and hath his part
(at least spiritually, for his temporal damage) and the
Communitie, and Superior is not conteyned in the
priuate, or inferior: except such as can profite the
communitie, and so promote the common: for then
such a one is reputed as publique. Again when the
question is betwen the spiritual good, of one, or of
manie, and the temporal of others, then must the spi-
ritual good of eternal saluation, be preferred in cha-
ritie (though not sometime by rigour of iustice) be-
fore the temporal good, or profite of anie. For as we
must yelde our goodes, to releue an others bodie, in
extreme necessitie: so we must yeld our life (if that
case shal happen) for the eternal saluation of an other.
In so much, that a true charitable Christian, must
yelde (if nede be, and shal haue that effect) his tem-
poral goodes, yea and temporal life, for the eternal
saluation of his neighbour; that is, of any other man,
or woman, if such be the case. This in dede is right
charitie: commended by our B. Saviour, in an high
degree, saying [Greater loue then this, no man hath,
that a man yelde his life, for his friends] More spe-
cial obligation is in such, as haue pastoral charge of
soules, commended and imposed by Ecclesiastical lu-
risdiction: which special obligatiō of spiritual Pastors,
our Saviour by word, and example teacheth, saying
[A good Pastor geueth his life for his shepe] In more
general cases, circumstances doe geue light, what is
due. And holie Scriptures witnesse [That God hath
geuen commandment to euerie one, concerning his
neighbour]

p/al. 121.

1.

1/2. 41.

Rom. 13.

Gal. 5. 7.

Ezo. 32.

32.

Rom 9.

1. 10. 3. 7. 11.

Io 15. 7. 13.

Ioan. 10. 11.

Eccl. 17.

7. 12.

Mal. 1. 7. neighbour] Holie King Dauid saith [For my brethren,
1. and for my neighbours sakes, I spake peace of thee]
Mal. 4. 7. 6. Isaias saith [Euerie one shal helpe his neighbour, and
 shal say to his brother: Be strong.] If in ciuill workes,
 by instinct of nature, one doth assist, and conspire
 with an other: much more the same mutual helpe
 ought to be in spiritual good things. Because this is
 the complement of al the comandments, as S. Paul,
Rom. 13. 7. 8. saith [He that loueth his neighbour, hath fulfilled the
Gal. 5. 7. 13. Law. By charitie (saith he) serue one an other.]

8. Examples of such, as truly and sincerely haue lo-
 ued their neighbours, are so innumerable, as are al
 the Sainctes of God. For al and euerie one, that pleased
 God, loued their neighbours: because otherwise
 they had not loued, nor pleased God, Yet in particu-
 lar, remember the extraordinarie great charitie of
 Moyses, in the old Law [who desired rather that God
 would strike him out of the booke of life, then that
 he should destroy al the people] for the enormous
 sinne of idolatrie, committed by most of them: and
 of S. Paul in the new Testament [who wished himself
 to be an anathema from Christ (separated from
 Christ) for the saluatiō of his brethren the Israelites]
 Which their zeale for their neighbours, was no doubt
 principally, for the more honour of God: that he
 might be glorified in manie. But how these, their so
 charitable desires, were not against due order of cha-
 ritie, which they were bound to haue, in louing their
 neighbours as themselves, not before themselves, is no
 smal difficultie to decide. For explication of which
 profound textes of holie Scripture, there be foure
 probable expositions. The first is, that these be hyper-
 bolical speeches: a frequent figure, in holie Scriptures,
 to make vs vnderstand, or conceiue, that the greatnes
 of the thing affirmed, surpasseth humane capacitie, so
 their sincere desires of the peoples saluation, were
 farre greater then ordinatie men could comprehend.

Moyses and
 S. Paul shewed
 extraordinarie
 charitie to-
 wards others,

Foure pro-
 bable exposi-
 tions of
 Moyses, and
 S. Pauls ma-
 ner of praying
 for others.

Secondly

Secondly some thinke that they meant only, that they were willing and content, to be for a time separated from God, for part of satisfaction for others. Thirdly some suppose that in dede they were content conditionally, if so it pleased God, to be eternally punished, that manie others might be saued. Speaking therein according to the affection of their mindes, nor according to their iudgement of reason. Lastly it is also probably expounded, that they knowing, by special reuelation, that themselues were elected to eternal glorie, and so determined by God, that it should not be altered, they prayed instantly that seeing God would not separate them, he would also extend his mercie vnto those others: the granting of which request, should be more grateful to them, then was their owne particular saluation. Both in dede desired, but the greater the more desired.

All are bond to serue God vvith internal deuotion, and external declaration therof, by the vertue of Religion.

ARTICLE 6.

By religion
the greatest
moral vertue
we referece al
honour to
God.

Religion is the fourth principal vertue comprised in the first commandment. For as al men are bond to beleue in God with true faith: to confide in him with firme hope; and to loue him aboue al other things, with sincere charitie: so al are likewise obliged to exhibite to him diuine honour, and seruice, both by internal and external actes of deuotion, prayer, sacrifice, other oblations, and ceremonial Rites, due to his supreme Excellencie, as the omnipotent sole Creator, Gouvernour, and Lord of al things, from whom al good procedeth, and to whom al good

al good tenderth. Which most excellent moral vertue of Religion, and our necessarie obligation to performe the same dutie, is partly declared in the second part of this worke, especially concerning Sacrifice: & is further to be explicated touching Prayer in the fourth part. Neuerthelesse we shal here also recite some speciall textes of holie Scriptures; which clearly testifie this obligation.

2. Al the holie Patriarches, & other godlie persons, by diuine instinct serued God religiously, in thoughtes wordes, and deddes: with mutual examples and instructions, the elder ordinarily so euer teaching the younger: that when the written Law was geuen, this obligation was presupposed to be knowne in general, and now further particular maner was expressed, how it should be continued, and increased: as appeareth in the same Law at large, amongst other precepts. Where our Lord said to Moyles: [Speake to the children of Israel, that they take first frutes for me of euerie man that offereth of his owne accord, you shal take them. And these are the thinges which you must take: Gold, and siluer, and brasse, hyacinth, purple: &c. And they shal make me a Sanctuary, and I wil dwel in the middes of them] When the whole Tabernacle was made, and erected, in confirmation that God was rightly honored therewith [A cloud couered the Tabernacle of testimonie, and the glorie of our Lord filled it] And during their fourtie yeares abode in the deserte, a cloud by the day, and a pillare of fire by night, hanging ouer the same Tabernacle, directed them to remaine in the same place: and leauing the Tabernacle it went before, and so guided them, whither to remoue their mansions. The same Law prescribed the matters, places, times, and maner, of offering Sacrifices: how to make other oblations; to pay tithes, to make

It is proued to be a necessarie vertue.

*Part. 2.
Artic. 2. 12.
3.
Part. 4.
Art. 1. &c.*

*Gen. 4. 7. 4.
16.
ch. 8. 7. 10.
ch. 18. 7. 19.
&c.*

*Exo. 25. 7. 1.
2. 3. 8.*

*ch. 40. 7. 32.
34. 35. 36.*

*Leuit. 6. 7. 1.
&c.*

*ch. 23.
ch. 27.*

holie vowes, with obligation to performe them. *Deut. 6. 7.*
 Al which Moyſes often, and earnestly admonished *13.*
 the whole people to obserue; God promising reward, *ch 31.*
 and threatening punishment, as euerie one should *32.*
 deserue. Other nations generally running their owne
 wayes, fel vnto multitudes, of false goddes: had in
 deede no religiō because they honored not our onlie
 true God. Manie also of the children of Israel often *Num. 25. 7.*
 reuolting from God, lost (for the time) the true vertue *1. 2.*
 of Religion, first falling into other sinnes, and so to
 idolatrie.

Internal and
 external actes
 of Religion
 must cōcurre.

3. But euer some godlie persons, especially Pro-
 phetes, by word and example, conserued true Reli-
 gion, with internal, and external actes of deuotion [Sa-
 crifice ye (saith the holie Psalmist) the sacrifice of ius-
 tice: the sacrifice of praise (and first of al) the sacri-
 fice of an afflicted spirite, a contrite, & humbled hart.] *Pe. 4. 7. 6.*
Pf. 49. 7. 14.
Pf. 50. 7. 19.
Pf. 146. 147.
150.
 which internal sacrifices being rightly offered to
 Cod, doe geue life to the external, and by the same,
 external are more inkindled. And so not onlie holie
 cogitations of the hart, but also voices, and instru-
 ments serue to Gods more honour, in religious Actes
 Yea also external goodes bestowed to Gods honour,
 archelpes to religious exercises [Honour our Lord *Prov. 3. 7. 9.*
 with thy substance (saith Salomon) and geue to him *1. 2.*
 of thy first fruites.] Alwayes (supposing that the inten-
 tion directeth al to God. Other wise God himself doth
 say [This people approacheth with their mouth, and
 with their lippes glorifieth me: but their hart is farre
 from me. lustly thou shalt pursue that which is iust]
 so also almese deedes, fasting, and prayer, without sin-
 cere intention are hypocrisie.

Examples of
 external reli-
 gious actes in
 the seruants of
 Christ.

4. Which is more manifestly declared by Christ,
 not only in that diuine sermon in the mount, but also
 in other places [charging the Scribes and Pharisees *Mat. 23. 7.*
 with hypocrisie, because they pretended holines be-
 fore men: but meant it not in their hartes. Whereas *13. 14. 15.*
6.

[True

Is. 4. v. 23. [True adorers doe adore God in spirite, and veritie.
Gen. 8. v. 21. For the Father of heauen seketh such to adore him]
 Neither doth this exclude external actes, but both to-
 gether are a swete odour [When Christ our Sauour
Luc. 2. v. 10. was borne in Bethleem, the shepheardes were dire-
Mat. 2. v. 11. cted by an Angel to visite the litle Childe in the
 cribbe. And the Sages moued by God, and guided by
 a strange starre, came from a farre countrie, with
 great speede, to the same infant, and adoring him, of-
 fered to him giftes; gold, frankencense, and myrrh]
Luc. 2. v. 36. The deuout ancient widow, and Prophetesse Anna
37. [with fastings and prayer (religiously) serued God,
 night and day] S. Iohn Baptist preaching penance
Mar. 7. v. 33. [baptized in water] Our Lord besides his preaching,
Mat. 26. v. 26. vsed external ceremonies. And instituted holie Sa-
ch. 12. v. 19. craments. After the visible coming of the Holie Ghost,
Act. 14. v. 41. manie thousandes were baptized, in water: and so are
 more and more euer since, Al which and the like are
 religious actes. [If any man thinke himself to be reli-
1st. 1. v. 26. gious (saith S. Iames) and bridleth not his tongue (or
27. otherwise offendeth God) this mans religion is vaine.
 Religion cleane and vnspotted with God, is to doe
 good workes (to the honour of God) and to kepe
 himself vnspotted from this world.]

VVorkes of
 mercie done
 to Gods ho-
 nour, and with
 pure con-
 sciēce, are re-
 ligious Actes.

*It is forbidde to serue any creature,
 as a God.*

ARTICLE 7.

Art. 3 § 3. According as is noted before, that euerie one of
 the tenne commandments, conteyneth two
 precepts: one affirmatiue, the other negatiue; being
 sufficiently proued, for the affirmatiue part of the first
 commandment, that al men are bond to beleue, and

K 2

to hope

The first com-
mandment as
it is negatiue,
forbiddeth al
sortes of Ido-
latric.

to hope in God our Lord, and to loue & honour him
aboue al other thinges; it here foloweth to declare
Gods negatiue precept: Not to haue, nor serue anie
other God: that is, Not to honour any creature as a
God, God himselfe saying [Thou shalt not haue
strange goddes before me. Thou shalt not make to
thee a grauen thing, nor anie similitude, that is in
heauen aboue, and that is in earth beneth: neither of
those thinges, that are in the water vnder the earth.
Thou shalt not adore them, nor serue them.] In con-
firmation of which fundamental diuine Law, God
very often repeteth the same, with threatens, to the
transgressors, of greuous punishment temporal and
eternal. So he adioyneth to this first precept these ad-
monitorie wordes [I am the Lord thy God, mightie,
ielous, yisiting the iniquitie of the fathers, vpon the
children, vpon the third and fourth generation, of
them that hate me.] And after recital of al the tenne
general precepts he repeteth againe the substance of
this first, saying [You shal not make goddes of siluer
nor goddes of gold shal you make to you] Again
shortly after touching the seruing of false goddes,
with diuine honour he saith, that [He which sacrific-
eth to goddes, shal be put to death] According to
which Law [there were slaine in one day, about three
thousand men, which had offered sacrifice to the
molten calfe, which they had made] Again our
Lord said [they shal no more immolate their hostes to
diuels, with whom they haue committed fornicatio.
Turne not yourselues to idols, neither make you to
yourselues molten goddes. I the Lord your God. You
shal not make to yourselues an idol, & thing grauen;
neither shal you erect titles, nor set a notorious stone
in your land, for to adore it. For I am the Lord your
God] when manie of the people were seduced by the
Moabits women, and were professed to Beelphegor,
Moyse commanded the Iudges of Israel, to kil the

same

Exo. 20. 7.

4. 5.

Deut. 5. 7.

8. 9.

7. 5.

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7. 48.

7. 49.

same Idolaters. [And there were slaine foure and
 twentie thousand men] Againe in the repetition of
 the Law, our Lord most especially condemneth Ido-
 latrie, and al false doctrine, and the auctors therof
 saying [If there rise in the middes of thee a Prophete,
 or one that saith he hath sene a dreame, and fortel a
 signe, and a wonder: and it come to passe, which he
 spake, and he say to thee: Let vs goe & folow strange
 goddes, which thou knowest not, and let vs serue
 them: thou shalt not heare the wordes of that Pro-
 phete, or dreamer: for the Lord your God tempteth
 you, that it may appeare, whether you loue him or
 no, with al your hart, and with al your soule. And
 that Prophete, or forger of dreames shal be slaine:
 because he spake that he might auert you from the
 Lord your God. If thy brother, the sonne of thy mo-
 ther, or thy sonne, or daughter, or thy wife, that is in
 thy bosome, or thy freind, whom thou louest, as thy
 soule, wil perswade thee secretly, saying: let vs goe &
 serue strange goddes which thou knowest not, nor
 thy fathers: consent not to him, nor heare him: neither
 let thine eye spare him, to pitie and hide him: but
 forthwith (by order of Law) thou shalt kil him. Let
 thy hand be first vpon him, and after thee, let al the
 people lay hand on him. With stones shal he be stoned
 to death: because he would haue drawne thee from
 the Lord thy God. That al Israel hearing may feare, &
 may doe no more any thing like to this. If thou finde
 that a citie harkning to the children of Belial, comitte
 abomination, thou shalt forthwith strike the inhabi-
 tants of that citie, in the edge of the sword, and shalt
 destroy it: and al things that are in it: vnto the very
 beastes. And there shal nothing sticke in thy hand of
 that anathema: that our Lord may be turned from
 the wrath of his furie.] When there shal be found
 man or woman, that serueth strange goddes, & adore
 the Sunne, or the Moone, or the hoste of heauen,

The auctors
 of Idolatrie, or
 false doctrine,
 were stoned
 to death by the
 Law of
 Moyses.

being found to be true (vpon diligent inquirie) that a-
bomination is committed in Israel, they shal be sto-
ned. At the mouth of two, or three witnessses shal he
perish, that is to be slaine.] More to the same purpose
in the rest of the Law. [The prophete that being de-
praued with arrogancie, wil speake in my name, the
things that I did not command him to say, or in the
name of strange goddes, shal be slaine.] And the
like.

Examples of
Idolaters pun-
ished, & the
whole people
afflicted for
that sinne
most espe-
cially.

3. In the Historical bookes is often recorded, how
some fel into Idolatrie, and were sower or later pu-
nished. [Manie (in the times of the Iudges) did euil in
the sight of our Lord, and forgate their God, seruing
Baalim, & Astaroth. And our Lord being wrath against
Israel, deliuered them into the handes of ransakers,
Who tooke them, and sold them to the enemies, that
dwelt round about] In particular [there was a man of
mount Ephraim, named Michas, who with his mo-
ther made a molten, and grauen idol of siluer, and
made one of his sonnes as a Priest of the same idol.
And with al hyred a Leuite (for want of a true Priest)
falsely reputing him for a Priest.] This idol shortly
after was taken from this man, by the tribe of Dan, &
they sette vp idolatrie, and made also false Priestes]
which were Apostata Leuites. So from time to time
idolatrie crept in amongst that people, and was
estrownes extirpated by good Iudges, Othoniel,
Gedeon. Iephth, Samson, and others. Most effectually
by Samuel the Prophete; [who reduced al from ido-
latrie, causing them to take away Baalim, and Asta-
roth, and to serue our Lord only] So that Idolatrie
was often vitterly destroyed amongst the Israelites in
the times of good kings, Dauid, Asa, Iosaphat, Eze-
chias, Iosias, and others: and the Church was neuer
at any time, wholthy suppressed, though sore affli-
cted, especially in the tenne tribes, after Ioroboams
schisme.

ch. 18. v. 14
ch. 17. v. 15
ch. 31. v. 16
17. 18.
ch. 32. v. 15
16. 17. &c.

Iudic. 1. v. 1
2. 11. 13. 14
ch. 3. v. 7. 8
ch. 4. v. 1
ch. 6. &c.
ch. 17. v. 14
5. 9. 10. 11.
ch. 18. v. 13
14. 30. 31.

1. Reg. 7. v. 1

3. 4

2. Reg. 6. v. 1

2. 10. 11. &c.

3. Reg. 6. &c.

4. Reg. 1. v. 1

11. 13.

ch. 22. v. 45

4. Reg. 13.

7. 3. 4.

ch. 22. v. 13

par. 15. v. 16

ch. 23. v. 16

17. &c.

ch. 18. v. 14
ch. 17. v. 15
ch. 31. v. 16
17. 18.
ch. 32. v. 15
16. 17. &c.

1. Reg. 7. v. 1

3. 4

2. Reg. 6. v. 1

2. 10. 11. &c.

3. Reg. 6. &c.

4. Reg. 1. v. 1

11. 13.

ch. 22. v. 45

4. Reg. 13.

7. 3. 4.

ch. 22. v. 13

par. 15. v. 16

ch. 23. v. 16

17. &c.

1. Reg. 7. v. 1

3. 4

2. Reg. 6. v. 1

2. 10. 11. &c.

3. Reg. 6. &c.

4. Reg. 1. v. 1

11. 13.

ch. 22. v. 45

4. Reg. 13.

7. 3. 4.

ch. 22. v. 13

par. 15. v. 16

ch. 23. v. 16

17. &c.

4. Al the Prophetes most diligently (as occasions required) preached against Idolatrie, and against al falsie doctrine. Dauid King and Prophete plainly denounceth that [Al the goddes of the Gentiles are diuels, the Idols of Gentiles are (in material substance) siluer, and gold (and other mettall) the workes of mens handes. They haue mouth and shal not speake; they haue eyes, and shal not see. They haue eares and shal not heare: they haue nothreles, and shal not smel. They haue handes, and shal not handle: they haue feete, and shal not walke: they shal not erie in their throte. Let those that make them become like to them: and al that haue confidence in them] This sinne of Idolatrie, was the most especial cause of the captiuities, first of the ienne tribes, and lastly of the other two: As Ieremie the Prophete witnesseth saying [Because your fathers haue forsaken me, faith our Lord, and gone after strange goddes, & serued them. But you also haue wrought worse then your fathers: for behold euerie one walketh after the peruersitie of his euil hart, that he heare me not.] The extreme vanitie, and senseles madnes of which crime, the same Prophete Ieremie in his Epistle sent by Baruch: as also Isaías: and the Au&tor of the Booke of wisdom, most amply declare that al may shunne, and detest so wicked, and foolish abomination.

The Prophetes admonished and threatud Idolaters. And shew the sottish vanitie of al that beleue, or worshippe falsie goddes.

5. Satan notwithstanding, of his singular proud ambition, presumed to tempt our Eternal Lord and Sauour, to this enormous sinne of Idolatrie. But then did our Lord command him away, saying [Auant Satan: for it is written: The Lord thy God shalt thou adore: and him only shalt thou serue] S. Paul seuerely reprehendeth the Painims, for their foolish Idolatrie [The Gentiles (saith he) changed the glorie of the incorruptible God, into a similitude of the image of a corruptible man; and of foules, & fourfooted beastes, and of them that cripe. And haue changed the veritie

Christ and his Apostles about al other sinnes, condemned idolatrie.

The Church
of Christ is
most free from
al Idolatrie.

veritie of God into lying : and haue worshipped, and
serued the creature, rather then the Creator] He con-
gratulateth with al Christiās, for their faith in Christ,
and for that [they are turned to God, from Idols, to
serue the liuing and true God. And to IESVS Christ,
his Sonne : our Redemer, and Sauour. *Alpha* and *Omega*.
The beginning (from whom is al good) & end,
(wherto al things are to be directed.) He hath geuen
vs vnderstanding, that we may know the true God : &
may be in his true Sonne. This is the true God, and
life euerlasting faith S. Iohn : and so concludeth with
admonition to flee from al false goddes, saying [My
litle children, kepe yourselues from Idols.]

*Sorcerie, Nigromancie, Witcherie : and al
pactes wvith diuels, expresse or secrete,
are execrable.*

ARTICLE 8.

Particular
sortes of Ido-
latrie are par-
ticularly con-
demned in
holie Scrip-
ture.

AT what time Moyse and Aaron in Ægypt, tur-
ned a rodde into a serpent [Pharao the King of
Ægypt called the wisemen, and the enchanters, and
they also by Ægyptian enchantments, and certaine se-
cretes did in like maner. But Aarons rodde deuoured
their rodde.] Againe when Moyse and Aaron had
turned the waters of Ægypt into bloud [the enchan-
ters with their enchantments did in like maner.] And
for seuen dayes the Ægyptians could not drinke of
the riuers. Likewise Moyse and Aaron bringing in-
numerable frogges in the land of Ægypt, [the en-
chanters brought also more frogges] But could not
take away anie. For Pharao was forced [to request
Moyse, and Aaron to pray to God, to take them
away] which they did. In the third plague of the
Ægyptians, by dust turned into sciniphes, [The
enchanters

Diuels can doe
wonderful
things, but
not true mi-
racles.

enchanters attempting to doe the like, could not doe it] And then confessed the power of God [saying to Pharaoh: This is the finger of God.] And consequently their enchantment, were not of God, but of the diuel.

2. Against which diuelish art, and practise, God gaue expresse commandment vnder paine of death: saying: [Enchanters thou shalt not suffer to liue. You shal not diuine, nor obserue dreames. Decline not to Magicians, neither aske anie thing of sooth sayers. The soule that shal decline to Magicians, and soothsayers, and shal committe fornication, I wil sette my face against it, and destroy it, out of the middes of his people. Man or woman, in whom is a pythonical, or diuining spirite, dying let them dye: they shal stone them: their bloud be vpon them. Neither let there be found in thee anie, that shal expiate (sacrifice) his sonne, or daughter, making them to passe through the fire: or that demandeth of soothsayers, and obserueth dreames & diuinations: neither let there be a forcerer, nor inchanter, nor that consulteth with pythons, or diuiners, & seeke h the truth of the dead For al these thinges our Lord abhorreth: & for these abominations wil he destroy these nations, whose land thou shalt possesse. but thou art otherwise instructed of our Lord thy God.]

Al Magique is condemned by Gods Law.

King Saul according to Gods Law tooke al the Magicians, & soothsayers out of the land] But falling into distresse, and being overcome with diuelish temptation [he said to his seruants: Seeke me a woman that hath a pythonical spirite; and I wil goe to her, and wil aske by her] And learning where such a one was, he went vnto her, promising her safetie, from danger of punishment. She therefore attempting to raise vp Samuel the Prophete (lately departed from this life) Samuel appeared (or at least a spirite representing Samuel) who blamed Saul for his attempt, and foretold him, that [he with his sonnes should be slaine]

King Saul sometime punished Magicians, but afterwards fell into that crime, and perished.

And he perished accordingly the next day. Ochozias King of Israel [sent messengers to consult Beelzebub, the false God of Accaron, whether he should recover his health, or no (being hurt by a fall from a window) and Elias the Prophete mette the messengers, and sent them back to tell the King: that he should not recover, but dying should dye] King Manasses (amongst other sinnes of Idolatrie) vsed sooth saying, and obserued diuinations, and made (allowed) pythones, & multiplied inchanters.] Al which at last repenting, he lamented; yet were both he and others, punished for the same sinnes. And his sonnes sonne [King Iosias tooke away, and destroyed the pythones, and sooth-sayers: and the images of Idols] and al occasions of idolatrie, or superstition.

The Prophets in-
veigh against
al Magique, &
superstition.

4. The Royal Psalmist, and other Prophetes, in like maner testifie, not only the wickednes of idolatrie, but also of al superstition. [Thou hast hated them (o God, saith David) that obserue vanities: But I haue hoped in our Lord] The spirite of Ægypt shal be broken in the bowels therof (saith our Lord by his Prophete Isaias) and I wil ouerthrow their counsel headlong: and they shal aske their idols, and their diuiners, and pythons, and sooth sayers. And I wil deliuer Ægypt into the hand of cruel masters.] So our Lord forewarned Ægypt. And to Babylon he said: [These two things shal come to thee sudainly: Barrennes, and Widowhood. Al things are come vpon thee, because of the multitude of thy forcerers: and for the vehement hardnes of thyne inchanters. Evil shal come vpon thee, and thou shalt not know the rising therof: & calamitie shal fall violently vpon thee, which thou canst not auoide: miserie shal come vpon thee sudainly, which thou shalt not know. Stand (if thou canst) with thyne inchanters, and with the multitude of thy forcerers, in which thou hast traueled from thy youth, if perhaps it may profite thee any thing,

4. R^g. 19.

2. 3. 4.

ch 21 v. 8.

2. Par. 33. 7.

12.

4. R^g. 23. 7.

2. 4. v. 16.

14.

Iste 10.

3.

ch. 17.

P/30. 7. 7.

v. 10.

Mal. 3.

Eccle. 3.

2.

3. 5.

6.

7.

ch 47. v. 9.

v. 11.

11.

Gen. 3.

9. 10.

ch. 4. 0.

13. 18.

ch 41.

35.

13. thing, or if thou maist become stronger. Thou hast
 failed in the multitude of thy counsels: let the Astro-
 logers of the heauen stand, and saue thee; which did
 contemplate the starres, and count the monethes, that
 by them they might tel thinges, that shal come to
 thee. Behold they are become as stubble, fire hath
 burnt them, they shal not deliuer their soule from the
 hand of the flame] Against which heathnish imagi-
 nation of diuine powre in starres, or in imagies of
 14. idols, the Prophete Ieremie also admonisheth the
 faithful, saying [According to the wayes of the Gen-
 tiles learne not: and of the signes of heauen, which the
 heathen feare, be not afraide: because the lawes of
 such people are vaine. Heare not your Prophetes
 (which are not sent) nor diuiners, and dreamers, and
 sooth sayers, and forcerers, that say to you: you shal
 not serue the king of Babylon] or say any other thing,
 contrarie to that, which Gods true Prophetes teach
 [Because they prophecie lies vnto you] With these
 admonitious of Itias, and Ieremie, agreeth the do-
 ctine of an other diuine Preacher saying: [Vaine
 hope, and lying is to a foolish man: and dreames extol
 the vnwise. As he that apprehendeth a shadow, and
 pursueth the winde; so is he also that attendeth to
 lying visions. According to this is the vision of
 3. 5. dreames. Diuination of errour, and lying sooth-
 sayings, and the dreames of them, that doe euil, are
 6. vanitie. Vnles it be a vision sent forth from the
 Highest, let not thy hart vpon them. For dreames haue
 made manie to erre, & they that hoped in them haue
 failed.]

And especially
 against false
 Prophetes.

Gen. 37. 7. 6. 5. Neuertheles some dreames are of Gods inspira-
 9. 10. tion As in Ioseph the sonne of Iacob; whose dreames
 11. 40. 7. 12. were significant, foreshewing what should happen to
 13. 18. him, and his brethren. He also had the gift to in-
 14. 41. 7. 16. terprete the dreames of two Eunuches, and of King
 15. Pharao. Daniel the Prophete had the same gift, and

Some dreames
 are approued
 by holie
 Scripture.

interpreted the dreames of King Nabuchodonosor. Mardocheus had a dreame signifying what should come to passe, concerning Queene Esther, & himself, and Aman, and the people in captiuitie. Likewise Indas Machabeus had a comfortable true dreame: wherby himself, & the good people were encorged to procede in battle, against their enimies. And Ioseph the holie spous of the most blessed Virgine, Mother of God, was diuers times instructed by dreames in his slepe, what he should doe. Brefely manie Prophetes, and other holie persons (amongst others S. Paul the Apostle) had reuelations from God in slepe, shewing to them, Gods secrete wil. And by his Prophete Ioel, our Lord saith [I wil powre out my spirite vpon al flesh: and your sonnes, and your daughters shal prophetic; your ancients shal dreame dreames, and your youngmen shal see visions. Yea & vpon my seruants, and hand maides, in those dayes wil I powre out my spirite. And I wil geue wonders in heauen, and in earth, bloud, & fire, & vapour of smoke] Also ominous speeches are sometimes from God, importing true presages. As Abrahams seruant had a special, and true instinct, what wordes should be vttered vnto him, by Rebecca, the maide, Whom God had ordained to be the wife of Isaac. And [by certaine wordes of the Philistians, Ionathas knew, that he should preuaile against them. By a Madianites dreame, Gedeon was encorged to fight against the enimies, & ouerthrew them.] But more generally obseruation of dreames, and of ominous speeches, and of obscure visions, is superstitious, and vnlawful. And therefore not to be credited, without approbation of holie Scripture; or of the Church, and ordinarie Pastors thereof.

6. For it is a most dangerous thing lest the diuel (who can transforme himself, into an Angel of light, and neuer ceaseth, like a roaring lion, seeking whom he may deuour) may at anie time delude the vnwarie, & by subtle

Likewise some ominous speeches,

Ordinariely dreames are not to be regarded: further then the Church approueth in particular.

Dan. 2. 7. 13.

ch. 4. 7. 16.

17.

Ells. 11. 7. 2.

2. Mach. 15.

12.

Mat. 1. 7.

20.

ch. 2. 7. 13.

AG. 2. 7. 16.

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by subtle pretended holines, intangle them in his snares. And therefore his malice considered, together with his craft, al true faithful Christians must, euen as we are bond to thinke the best we may, of other mortal men, so must we iudge the worst of the diuel: because he alwayes meaneth mischefe, and endeouereth to worke mans ruine. And it is so execrable a crime, to haue dealing, or conuersation with the diuel, that Christ our Sauour (for our instruction) suffered not the diuel, to tel the truth [but threatned him, saying: Hold thy peace: and goe out of the man.] The Pharisees also knowing it to be a most enormous sinne, to deale with the diuel, and by his meanes to doe that is otherwise good, did calumniare our B. Sauour therwith, saying [This felow casteth not out diuels, but in Beelzebub, the prince of the diuels] At an other time they said [that he had a diuel, & that they knew that he had a diuel.] Then the which, nothing could seme more opprobrious, nor more wicked among the better Iewes, And for that reason, the schismatical Samaritanes, were the more hateful. For manie of them were seduced by diuelish superstitions: in so much that the Pharisees reprochfully ioyned these two false accusations together, saying [Thou art a Samaritane, and hast a diuel] S. Luke also writeth that amongst other seducers [A certaine man named Simon, a Magician, seducing the nation of the Samaritanes, was held to be a great one: vnto who al harkened, frō the least to the greatest, saying: This man is the powre of God, that is called great. And they were attē vpon him, because a long time he had bewitched them, with his magical practises] Some of these Magicians were also conuersant among the heathen Pagaines. For [S. Paul with others coming to Paphos in Cypres, found there a certaine man, that was a Magician, a false Prophete, a Iew: who was with the Proconsul Sergius Paulus, a wiseman: Which resisted them,

The diuel
must not be
heard though
he saith the
truth.

seeking to auert the same Proconsul from the faith] Which forcerer therfore S. Paul very sharply reproued; and punished him with corporal blindnes: as he was blinde before in his diabolical errour. In an other place, in Macedonia he cast a pythonical spirite out of a young woman, that brought great gaine to her masters by diuining: whose testimonie S. Paul contemned, thought it was most true, that she said, and proclaimed him, and his folowes [to be the seruants of the High God, and that they preached the way of saluation] because the diuel spake in her. Who is in no case to be heard, whether he speake truly or falsely. S. Paul further warneth al Christians, that [Antichrists coming is according to the operation of Satan, in al powre, and lying signes and wonders: and in al seducing of iniquitie, to them that perish] Of which sorte of people S. Iohn likewise prophecieth in his Apocalypse, saying: [they adored the dragon, which gaue powre to the beast, and they adored the beast, saying: Who is like to the beast? and who shal be able to fight with it? And an other beast did al the powre of the former beast, in his sight: & he made the earth, and the inhabitants therof, to adore the first beast, whose wound of death was cured. And he did manie signes, so that he made also fire to come downe from heauen vnto the earth, in the sight of men. And he seduceth the inhabitants on the earth, through the signes which were geuen him to doe, in the sight of the beast: saying that they should make the image of the beast, which hath the stroke of the sword, and liued. And it was geuen him to gene spirite to the image of the beast: and that the image of the beast should speake] Finally amongst other heynous sinners: Sorcerers, and Idolaters, and al execrable liars, shal be damned in the poole burning with fire & brinstone: which is the second death.]

Antichrist shal
doe strange
things, but
not a true
miracle,

*Al are bond to honour holie Angels : and
other Sainsts. And to reuerence holie Re-
liques, and Images.*

ARTICLE 9.

Touching the false imputation of Idolatrie, Protestants wherewith Protestants charge Catholiques, for falsely charge the honour which we doe to glorious Sainctes, and Catholiques their Reliques and Images, the Christian reader may to gene diuine please to see the Annotations vpon the twentieth honour to Chapter of Exodus, in the Catholique Edition of the Sainctes & to English Bible. Where our Aduersaries calumnious other crea- slander is bresely confuted, in three respectes. First tures. in that they belie Catholiques; vntruly charging them to gene diuine honour to creatures, which is false. As may appeare in al Catholique Bookes, & Instructions concerning this point. Which clearly teach, that diuine honour called *Latria*, is due to God onlie: & that ciuill honour is due to humane, and temporal excellencie: and a midle honour called *Dulia* (which is infinitely lesse then diuine, yet greater then ciuill) is due to holie Angels, and other Sainctes: as Gods especial seruants: and to holie Reliques, and Images, as to thinges pertheyning to glorified Sainctes. But to Christ himself as God, our Lord, and Creator, diuine honour is due, and is religiously geuen vnto him. Secondly English Prote- Protestants bewray their false accusation of Catho- stants corrupt liques, by corrupt translation of the Hebrew word the sacred text *Pesel*, into a grauen Image, restrayning the general sig- in their trans- nification (which is in Latine *sculpsile*, in English, a lation. *grauen thing*) to serue their owne purpose, against Images in particular. Whereas it is manifest, that al grauen thinges are not vnlawful, nor forbidde by Gods commandment, but only such grauen thinges, and

see Part. 2.

Article 24.

§ 1.

3. Reg. 6. 7.

23. 27. 29. 32.

¶

and such similitudes of things, in heauen above, or in the earth leneth, or in the waters vnder the earth, are forbidde to be made, or kept, which men doe adore, and serue with diuine honour, as goddes. And so the Seuentie two Interpreters (singularly inspired by the Holie Ghost) translate the Hebrew word *Pesel*, into *εἰδωλόν*, in Greke. Which is in English, *an Idol*.

According to which Greke text, we should translate thus [Thou shalt not make to thee an Idol.] But because the Latine hath *sculpture*. We say in English a *grauen thing*, which is a true and sincere translation, leaning it to be discussed, what graue thing is forbid, seing it is cleare by other holie Scriptures, that al grauen things are not forbid. And the Protestants translation is corrupt and partial, abridging the sense to Image, which word is not here exprest. Thirdly the Protestants accusation is also false: in that they say: Catholiques cut of one of the tenne commandments; because we adioyne the prohibition of making a grauen thing to be adored, in the same commandment, with the former wordes [Thou shalt not haue strange goddes] Which the Protestants say, are two distinct commandments: vainly contending about the maner of diuiding al the commandments into tenne: which is no matter of faith, seing we agree vpon the number, and acknowledge al the wordes. Yet that our maner is more conuenient, we yeld this reason. Because to geue diuine honour to the Image of a Sainct, or to the Sainct himself, were manifest idolatrie: and were to worshippinge a strange God, and so perreyneth to the prohibition of the first commandment, as an explanation therof: & is not distinct from it in sense, and substance. But the prohibition of internal consent to carnal concupiscence of the flesh, is really as distinct, from the prohibition of internal consent, to vnlawful concupiscence of wordlie goodes, as the external act of theft, is distinct from the

Againe they caluminate Catholiques. And ignorantly contend, that to worshippinge an idol, and to worshippinge a Sainct for God are distinct kindes of idolatrie,

Exo. 20. 4.

3. Reg. 6. 1.

23.

ch. 7. v. 23.

35. De.

Part. 1.

Art. 13.

Cm. 18.

Exo. 1. 7.

Exo. 34. 7.

16. 5.

Deut. 4. 7.

ch. 10. 7. 4.

v. 14.

35.

16.

the external act of adultrie. And therefore we doe more rightly count these two prohibitions of internal concupiscences, of the flesh, and of temporal goodes, to be two commandments (the ninth, and the tenth) then others doe ioyne them, in one commandment: and to make vp the number of tene, doe diuide the first into two: which we hold to be but one.

2. Larger Apologie needeth not, to cleare Catholiques from imputatio of idolatrie, falsly objected vnto them, for honoring holie Angels, and other Sainctes, and holie Reliques, & Images, or other holie thinges, pertheyning to Gods seruice. Al which is proued both to be lawfull, and a necessarie dutie of al faithfull Christians, by manie holie Scriptures. Wherof we shal here recite a competent number. And first in regard that holie Angels, by their ministrie and prayers, doe protect & helpe vs mortal men (as it is proued in the first part of this Booke) we are mutually bond, not only to loue them, though in farre lower degree vnder God, but also to honour them, though with an other kinde of honour, then that wherewith we loue and honour

Honoring of Sainctes, and other holie things is proued by the holie Scripture,

Part. 1.
Art. 12.

Gen. 18. v. 2.
Exo. 3. v. 5.

Iosue. 5. v. 13.

v. 14.

15.

16.

God aboue al. So Abraham adored the Angels, which appeared to him in Mambre. Moyse was bid to loose his shoes from his feete: because the place was holie. Iosue being newly entred, with the people of Israel, into the land of Chanaan, which they were to conquer: seeing a man standing against him, with a drawne sword, went to him, and (after a few wordes passed betwixt them) knowing him to be an Angel [a prince of the host of our Lord: fel flatte on the ground. And adoring said: what speaketh my Lord to his seruant? Loose, saith he, thy shoe from thy feete: for the place, wherein thou doest stand is holie. And Iosue did as it was commanded him.] Where you see that Abraham adored Angels, Moyles honored an holie place. Iosue honored an

Abraham,
Moyse and
Iosue hono-
red Angels.

Angel [a Prince of the host of our Lord] with adoration, falling flat on the ground, and put of his shoes, in respect of the holines of the place, where the Angel appeared. Which honour must needes be distinct frō ciuil honour, as being spiritual, and yet much lesse, & of an other kinde, then diuine honour. Manue also a faithful seruant of God (the father of Samson) vnderstanding by an Angel, that he should haue a sonne: & being instructed that the childe should be a Nazareite, and should doe wonderful thinges, desired to honour him (in case his speech should proue true) esteeming him as Gods messenger, that represented God. According to that which God had commanded the whole people of Israel [to obserue the Angel (whom he would send) to heare his voice, and not contemne him] Likewise Daniel the Prophete receiuing manie comfortable instructions, and reuelations from God, by S. Gabriel the Archangel, for reuerēce sake, sometimes [lay prostrate on the ground, sometime stood, sometime looked downe to the ground, afterwards receiuing strength, he said to the Angel: Speake my Lord, because thou hast strengthened me] In like maner Zacharias, with special reuerence, spake to the Angel, which he saw in a vision, saying. [What are these, my Lord?] So diuers other Prophetes, in wordes & behaniour, honored holie Angels, as Gods messengers, and glorious seruants. Al which honour redounded to Gods more honour.

3. Which If Protestants would consider, they must needes be ashamed to denie, that anie religious honour is due to holie Angels, or to accuse Catholiques, that they geue diuine honour to Angels, and other Sanctes. But so contencious they are, in holding their owne errors, and so great is their spleene against vs, that rather then they wil confesse the true distinction of the honour due to God, and the honour due to his holie, and glorious seruants, they stick not to accuse,

So ded other
seruants, and
Prophetes of
God.

Iudic. 13. v.
3. 5.

v. 16. 17. 21.
23.

Exo. 23. v.
20. 21.

Dan. 9. v. 11
ch. 10. 1. 5. 11
15. 19. 26.
Zach. 3. v. 1
9. 2. 4.
Iob. 33. v. 23.

Apoc.
10.
ch. 22.

Apoc. 3.
9.

2te. Par.
Art. 44.

Spec. 19. 7. accuse, euen S. Iohn himselfe, of idolatrie: not only
10. once, which is very absurde, but also the second time
Ch. 11. 7. 3. (which is more insolent impudencie) after that he had
 bene warned before (as they falltely imagine) of a fault
 in adoring the Angel. Whereas it is certaine, that the
 Blessed Apostle in this fact, committed no fault at al.
 For whether he erred in the person, thinking the
 Angel to be Christ our Lord, and so honored him as
 God, with diuine honour, it was no idolatrie; being
 onlie an error in fact, nor in iudgement, and wil (as
 if one thinking some noble mā to be the King, should
 knele to him, as to the King; it were in dede no trea-
 son, because he had no cogitation, nor wil to make
 that subiect, his King) Or that S. Iohn honored the
 Angel, as an Angel with other inferiour honour, due
 to an holie Angel; so it was right, and lawfull: not-
 withstanding, the Angel refused it; in regard of S.
 Iohns like excellencie, being also a great seruant of
 Christ: manie wayes most deare to God, and renow-
 med in the Christian Church: an Apostle, an Euange-
 list: a Prophete, and a perpetual Virgin. As the same
 Angel affirmed, saying [I am thy fellow seruant, and
 of thy brethren, that haue the testimonie of I E S V S.]
 And so shewed himself by his wordes, highly to
 esteeme of S. Iohn, and the other Apostles, and Pro-
 phetes, which had so great a function, to testifie in the
 world, that Iesus is Christ: and that he, and the rest,
 must stil, and aboue al [adore God] towitte, with
 diuine honour. Which nothing hindereth, but that an
 other kinde of honour is due, and is to be geuen to
 Gods seruāts. Yea Christ said to the Angel or Bishope
Spec. 3. 7. of Philadelphia [Behold I wil make them (thy diso-
9. bedient subiectes) come, and adore before thy feete:
 and they shal know that I haue loued thee.]
Sec. Part. 4. 4. Albeit therefore this which is said, concerning
Art. 44. honour of holie Angels, might suffice touching other
 glorious Sainctes: yet the same is further proued by

Protestants
 blasphemously
 accu'e S. Iohn
 the Apostle to
 haue commit-
 ted idolatrie,

other holie Scriptures: besides the expresse general *Mat. 23. 9.*
testimonie, and promise of Christ, that Sainctes of 30.

Other glorious Sainctes
are like and
equal to An-
gels.

humane kind [shal be like to the Angels of God, in
heauen. And equal to Angels] it is necessarily deduced 36.

from the examples of faithful people in the old Te-
stament, who as they honored holie Angels, so did
they also honour their Patriarches, by making, and
reuerently keeping memories of them. To this pur-
pose [Moyse erected twelue Titles (pillars) accord-

Moyse hono-
red, and taught
the people to
honour the fa-
thers of the
twelue tribes.

ing to the twelue tribes of Israel} for honorable me-
morie of the twelue sonnes of Iacob. He caused also
the names of the same children of Israel, to be grauen
in two onix stones: six names in one stone, and the
other six in the other, according to the order of their
natiuitie: and put them on both sides of the Ephod (a
sacred ornament, which the High priest bare on his
shoulders) a memorial for the children of Israel] To
the same purpose, Iosue caused twelue men, one of
euerie tribe, to carie twelue great stones, out of Ior-
dan, and to set them vp for a memorie of the miracu-
lous passage through the drie chanel of Iordan [ac-
cording to the number of the children of Israel] The
honorable memorie of Abraham, Isaac, and Iacob,
was most frequent in the mindes, and mouthes of al
deuout Iewes, continuing to Christs time, with often
mention therof in the new Testament, sometimes also
of the twelue sonnes of Iacob: the heades of twelue
Tribes. There was also a special sepulcher made, and a
Title set vp in the honorable [memorie of that Pro-
phete, which was sent from Ierusalem, to reprove Ie-
roboam, for making an Altar of idolatrie in Bethel]
The famous sepulchres also of Abraham, and his wife
Sara, of Isaac, Rebecca, Iacob, Lia, Rachel, Ioseph,
and others doe evidently testifie the special honour
done to such holie persons, after their departure from
this world, in regard that they were more special true
seruants of God.

And Abraham
Isaac, & Iacob,
their holie
progenitors.

Exo. 14. 7. 4
ch 28. 7. 9.
10. 11.

Exo. 14. 7. 4
ch 28. 7. 9.
10. 11.

Exo. 14. 7. 4
ch 28. 7. 9.
10. 11.

Exo. 14. 7. 4
ch 28. 7. 9.
10. 11.

Exo. 14. 7. 4
ch 28. 7. 9.
10. 11.

Exo. 14. 7. 4
ch 28. 7. 9.
10. 11.

Exo. 14. 7. 4
ch 28. 7. 9.
10. 11.

Exo. 14. 7. 4
ch 28. 7. 9.
10. 11.

5. Moreouer in figure of the honour due to glorious Sainctes in heauē, holie persons were also respectiue-ly honored in their transitorie life. A few examples may suffice for manie. [Abdias a noble man, gouernour of King Achabs house, meeting Elias the Prophete [fel on his face, and sayd: Art not thou Elias?] This honour, in falling on his face, before the Prophete of God, was neither diuine; for Abdias was a true seruant of God, and [feared our Lord from his infancie] nor ciuil, and worldlie honour; for in the world, this Abdias was a farre greater person, then Elias (a hearie man girded about his reines with a girdle of lether) and therefore it was a distinct spiritual honour, neither diuine nor ciuil, called *Dulia*: due to spiritual holie persons, and thinges. Likewise certaine religious disciples, called [the children of the Prophetes, coming to mete Eliseus, adored him, flatte to the ground] Amongst the holie ornaments of the High priest, there was one called [The plate of sacred veneration, wherein was written: The Holie of our Lord] Which when he did carie on his forehead [others did adore.] In the new Testament, not only the faithful people reuerently respected Sainct Iohn Baptist: but also [King Herod feared him, knowing him to be a iust, and holie man. And he heard him gladly] After Christs Ascension, & apparition of two Angels, the Apostles [adoring went backe into Ierusalem] The faithful people did so esteeme the Apostles that [bringing their goodes (to serue al in common) they laide the same, before the seete of the Apostles,] The religious Centurion Cornelius came to meete S. Peter, and falling at his seete, adored] which honour though S. Peter humbly refused, lifting him vp: & left Cornelius might thinke him to be more in nature the a man, declared vnto him, saying [Arise, myself also am a man] yet Cornelius did no other thing, then was

Holie persons were also honored in this life for their spiritual excellencie.

Cornelius rightly honored S. Peter.

conuenient, and lawfull. For the ordinarie laiepeople [durst not ioyne themselues vnto the Apostles: but magnified them] And Christ our Lord saith, that he wil haue his Bishopes to be honored. And promisseth reward to them that receue, & respect his Prophetes: Apostles, and other his iust seruants. And wil also reward al with such difference of powre, and glorie as their merites be diuers: shewing the same, by an apparent parable of him [which by one pound gayning tenne poundes, for his reward, receined power ouer tenne cities. And of an other, by one pound gayning five poundes, who receiued power ouer five cities] In plaine termes, saith also [In my fathers house there be manie mansions] S. Paul saith as clearly, that as [starre differeth from starre in glorie: so also the resurrection of the dead.] Which future difference of glorified bodies, procedeth from the different glorie of blessed soules. And therefore as honour is due to excellencie: so is more honour due to more excellencie. Very great honour is due to the least in the kingdom of heauen, for [the least there, is greater then S. Iohn Baptist] was in earth. Most great therefore is the honour, which is due to the same S. Iohn, and to al the Prophetes, Martyrs, and Apostles in heauen. And most excellent to the most glorious Mother of God.

Different
power is ge-
uen to Saints
for diuersitie
of merites.

Honour of
Reliques re-
dundeth to the
Saintes,
whose Re-
liques they
are.

6. Concerning Reliques, and other things pertaining to Gods special seruants, and seruice; as the same are memories, and visible testimonies of holie persons sanctitie, and glorious victories: so the same victorious persons, doe geue a respectiue sanctitie to those memorable signes, and so are a special cause of deuout and honorable estimation, which the faithfull haue of such places, and Reliquer. For who seing the holie Sepulchre, where Christ our Sauour was buried, or anie other monument of his actions,

and

and sufferings, wil not therby eleuate his mind to pious cogitations, to grateful memorie, to hartie thankes, and interual desire to honour, and serue him, for so merciful, and vnspeakable benefites, bestowed vpon mankind? And so in right proportion, by the memorie of anie Sainct, euerie faithful Christian wil be sturred vp to consider, to admire, to loue, and to desire, to imitate their vertues, to passe by the way of good life, as they did, that so he may come to the like eternal rest & glorie, where they are. Such memories were the sepulchres about mentioned, of Abraham, and of other Patriarches, Prophetes, and holie persons. Such a memorie of a singular benefite, was a part of the Manna, kept as a Relique, of so strange, and excellent meate, wherwith the whole people of Israel was fedde, fourtie yeares together in the desert, which was most honorably [referred in a golden pottle, and kept in the Arke of the couenant, with the rod of Aaron, and the tables of the testament. And ouer the same holie Arke, were the Cherubins of glorie, ouershadowing the propitiatorie] It is recorded by the Euangelist for singular great deuotion, proceeding from a liuelie Faith, and firme Hope, that [a sicke woman, pressing amidst the multitude, touched the hemme of our Sauours garment] and the effect of her curing iustified her religious cogitation, of such vertue in a corporal thing, belonging to Christ. Yet did our B. Sauour fortel, that greater workes should be done, then his owne ordinarie cures, and miracles were. Fulfilled by lesse Reliques, then was his owne garment: to witte [by S. Peters shadow, as he passed by in the streete. And by S. Paules napkins, or handkerchefts brought from his bodie: By which both the sicke were cured of their diseases: and wicked spirites were expelled]

The shadow of S. Peter, and by S. Paules handkercheefe were religiously esteemed, the persons being yet mortal.

expelled from the bodies, which they possessed] He therefore that shal thinke, there is lesse vertue in the bodie, or part of the bodie, of S. Peter, or S. Paul, or other glorious Martyr or other Sainct, or in S. Peters, S. Paules, or other Saincts chaines, wherwith they were bond, for professing Christ: or of other garment, or relique perteyning to them, who are now glorious, then of their shadowes, or handkechefes, whiles they were mortal, is not only incredulous, for want in faith; but also without the ordinarie vnderstanding of a reasonable man: in that he not only doubteth, or feareth that for his owne vnworthines, or for other cause knowne to God, such a cure shal not be done, by a holie Relique, with the prayer of the Sainct, whose Relique it is, but absolutely denieth, that it can so be done: in this doubtles he wanteth faith, and without reason also, against experience, limiteth the power & wil of God, besides his base conceipt of glorious Sainctes: as if they either had not so great fauour with God, or not so great charitie towards the faithful. Because a reasonable man wil consider, that Sainctes both are in high fauour with God, & wish al good to the faithful in earth, and doe also esteeme of their owne bodies, or ashes, which they shal againe receiue in glorie: for [no man neglecteth his owne flesh, but nourisheth, and cherisheth it] and consequently he loueth, & esteemeth a Sainct, & also must loue, and esteeme the Relique, that perteyneth to the same Sainct.

Images are
clearly appro-
ued by holie
Scriptures.

7. Holie Images, which Turkes, and Caluinistes impugn, as grosse idolatrie, are clearly approved by holie Scriptures. For God expressly commanded *Exo. 25. 7.* Moyses [to make two Cherubims of beaten gold, on both sides of the Oracle. Let one Cherub be on the one side, and the other on the other. Let them couer both sides of the Propitiatorie, spreading their

Nam. 1
7. 8.

Iod. 3
14. 15.

3. R. 2
7. 15.
17.
19.

32.
35.
Ch. 7.
19.
7. 36.

Ephes. 5. 7.

Exo. 25. 7.
18. 19.

10.

their winges, and couering the Oracle, and let them
 looke one towards the other; their faces turned vn-
 to the Propitiatorie, wherwith the Arke is to be co-
 uered.] And so Moyſes ſet vp two Images, repreſen-
 ting Angels, as they appeared inuiſible ſhape (with
 faces and winges) for otherwiſe there can be no ſimi-
 litude framed of them, being pure ſpirits. Again, vp
 ſpecial occaſion, God alſo commanded Moyſes [to
 make a braſen ſerpent, and to ſet it for a ſigne] which
 was an image of a ſerpent made of braſſe, and was
 a remedie to cure the people, when anie were hurt
 by ſerpents. [He that being ſtricken (ſaith our Lord)
 looketh on it, ſhal liue] This Image was alſo a figure
 of Chriſt our Sauour, as himſelfe interpreteth it, ſay-
 ing [As Moyſes exalted the ſerpent in the deſert: ſo
 muſt the Sonne of man be exalted: that euerie one,
 which beleeueth in him, periſh not, but may haue
 life euerlaſting] When King Salomon built the Tem-
 ple, amongſt other ornaments [he uade in the oracle,
 two Cherubs of oliue trees, of ten cubites in height.
 And he put the Cherubs in the middes of the inner
 Temple. And al the walles of the Temple round a-
 bout he engraue with diuers engrauiings, and car-
 uing; and he made in them Cherubs and Palme trees,
 and diuers pictures; as it were ſtanding out of the
 wal, and comming forth] And he ſet doores of oliue
 timber [the graued pictures of Cherubs, and figures of
 palme trees: and grauen workes ſtanding out very
 much. Likewiſe, [the great braſen lauatorie (called
 a ſea) ſtood vpon twelue oxen] that is, pictures of
 oxen. [And betwene the liſle crownes and plaits
 (which were about the lauar) were other pictures of
 lyons, and oxen, and cherubs. In the feelings alſo of
 the lauatorie, were grauen Cherubs, and lyons, and
 palme trees.] Of what religious eſtimation, theſe
 Images were (at leaſt ſome of the, eſpecially the Che-
 rubims ouer the Oracle) is further proued, by Oſee

Cherubims.

Braſen ſerpēt.

Palme-trees,

Oxen.

Lions.

The want of want of them, amongst principal losses, saying [Manie
images, lamē daies shal the children of Israel sitte, without King, &
ted amongst without Prince, sacrifice, altar, ephod, and *theraphim*
principal los- that is, without Images. For so the Word *theraphim*,
les. signifyeth Images good or euil. But here being toyed
with King, Prince, Sacrifice, Altar, & Ephod must needs
import lawful Images; the want wherof is lamēted.

The signe of
the Crosse and
Crucifixe pro-
ued by figures
thereof.

8. But because amongst al holie pictures, the signe
of the Crosse, and Crucifixe is especially deisped by
Puritanes, and but coldly esteemed of Protestants, some
particular holie Scriptures may be here repeted, by
which this holie signe is prefigured, prophesied, and
declared, to be honorable, comfortable, & profitable,
to Christs true seruants: And contrariwise hateful,
terrible, and displeasent to his enemies [The holie Pa-
triarch Iacob, blessing the two sonnes of Ioseph, made
the signe of a Crosse with his armes.] Not by chance,
not by error, but wittingly to signifie two great My-
steries, besides the first literall sense, that Ephraim being
the yonger, should be preferred before Manasses the
elder. Which preeminence of the younger brother, did
Prophetically prefigure, first that the Gentiles being
Christs yonger people, should excel his elder people,
the Iewes, after that the Redemption of al mankind
should be made. And secondly, that this Redemption
should be performed, by Christ our Redeemer, his
death vpō a Crosse. [For whē Ioseph had set his elder
sonne Manasses, before the right hand of Iacob, & E-
phraim his younger sonne, before Iacobs lefthand: Iac-
ob not only laide his right hand vpon the yonger, &
left vpon the elder, to signifie that the yonger should
excel the elder (which he might haue done, by cau-
sing thē to change their places, or by laying his right
hand first vpō the one; & after ward vpō the other) but
also to foreshignifie a further Myserie of the Crosse,
with his armes, laying the one ouer the other. In
which solemne action, neither the different respect of
the right hād & left, nor the crossing of his armes, was
with.

Oser. 3. 7. 4.
Gen 31. 7. 13.
1. Reg. 19.
7. 13.

Sec. Part. 1.
Artic. 23 §
5 C. 6.

Gen 48. 7.
13. 14. 17. 18.

Exo.
25.

Gen.
11.

Exo.
45.

Mat.
19, ch.
7. 30.

1. Co.

Phiji.
7 8.

Without myſterie. An other figure of our Redemption by Chriſts death on the Croſſe, was by [the peece of wood, which Moyses caſt into bitter waters, which made them ſwere] For ſo the whoſome wood of the Croſſe, hath by Chriſt dying thereon, made the bitter ſea, to be come ſwere. Moſt true it is, that Chriſt our Sauour, could haue redeemed vs, by any other maner of death: yea & without death, by ſhedding leaſt droppe of blood, or leaſt meritorious actiō of his diuine Perſon in his Humanity: but his diuine prouidence ſo ordained: that as the malicious enemie ouercame man, by the fruit of a tree: ſo the ſame malignāt aduerſarie, ſhould be ouercome, by Chriſt in his manhood, dying vpon the tree. Moreouer of this ſigne of the Croſſe, &

By Prophecie.

fruit therof is propheciéd in Ezechiel, where [Our lord ſaid to a certaine Scribe: Paſſe through the middes of the citie, in the middes of Ieruſalem, & ſigne *thau* (the letter T,) vpon the foreheads of the men that mourne] And then cōmanding to kil al others, ſaid [But euerie one, vpon whom thou ſhalt ſee *thau*, kil not] which Hebrew letter *thau*, hath the forme of a Croſſe, as the Greeke letter *Tau*, and our Latin *T*. And ſo it did foreſhew the Croſſe, on which Chriſt ſhould die: as now the ſame ſigne doth repreſent the ſame Croſſe, on which Chriſt did dye Our Sauour expreſſely fortold that he [muſt be Crucified] And that in the generall Iudgement; the ſigne of the Sonne of man ſhal appeare in heauen] What other ſigne is more propable to be meant, then this ſpecial Enſigne, or Cogniſcence of the Croſſe? in which he deſtroyed death, ouerthrew the diuel, conquered the world, obtained glorie of his owne bodie, & of al the elect? S. Paul contemplating this ſo excellent a Myſterie of Chriſt dying on the Croſſe [iudged himſelfe not to know anie thing, but Ieſus Chriſt, and him crucified.] Againe declaring the inestimable honor due to Chriſt our Redeemer, & to his moſt glorious name I E S V S, teſtiſyeth, that it is honored above al names: becauſe [he hath humbled himſelfe, made

It ſhal appeare in the general Iudgement.

obedi-

obedient vnto death: euen the death of the Crosse.] Most honorable therefore is this signe of the Crosse, with al true Christians, and to them most comfortable, though contrariwise it be wickedly despised, by [the enemies of the Crosse of Christ] Diuels, Heretikes, and Iewes. Thus much may here suffice, because more of this particular signe is declared, in the first part of this worke And concerning the Inuocation of holie Angels, and other glorious Saints, we remitte you (courteous Reader) to the ende of the fourth part, which is the proper place to declare, that it is both lawful, and very profitable, to pray vnto Saints, that they wil pray for vs to God, the giuer of al good things.

Prayers of
Saints, and to
Saints, is pro-
ued in the
fourth part.

*An oath (when iust cause requireth) must
be made by Gods name: or by some creature,
as depending on God.*

ARTICLE 10.

Examples of
lawful oathes.

AS in other commandments, so in this second, beside the negatiue precept, forbidding vnlawful oathes, is also conteyned an affirmatiue precept to sweare, when iust cause requireth, in due manner. Which we shal briefly declare by authentical examples, and testimonies of holie Scripture, and so procede to the other part. Abraham dwelling in Geraris, the king of that countrie called Abimalech, making league of peace with him, in confirmation thereof required an oath, saying [Sweare therefore by God, not to hurt me, and my posteritie: and my stocke. And Abraham said; I wil sweare. And so boath did sweare] Abraham sending his seruant into Mesopotamia to take a wife for his sonne Isaac, said vnto him [Put thy hand vnder my thigh, that I may abiure thee by our

Gen. 22. 9.
23. 14. 31.

ch. 24. 7. 3.

our Lord God of heauen and earth, that thou take not a wife for my sonne, of the daughters of the Chanani-tes, amongst whom I dwel, but that thou goe vn- to mine owne countrie, and kindred, and thence take a wife for my sonne Isaac. The seruant therefore put his hand vnder the thigh of Abraham his lord, and sware to him vpon this word.] After this, Isaac and Abimelech making the like league, in confirmation therof [they sware one to another] Also Iacob requir- ed an oath of his brother Etau [in confirmation of his yeelding his birth right to Iacob.] Ioseph in asseueration of his wordes, sware [by the health of Pharao] as by a thing much desired by him, and de- pending vpon Gods prouidence. Rahab in Ieri- cho lawfully requir- ed an oath of the discouersers, whom she asisted, and deliuered from danger [and they sware] and performed their oath, by sauing her, and her familie, when others were destroyed, and spoyled.

2. It was also commanded by the written Law, The law directh to sware by the name of God, not by false goddes. that in some cases, the faithfull must sware. As in trial, whether one haue vniu-ally done damage to an other, or no? If a man (saith the law) commit money, or vessel to his friend to keepe, and they be stolen a- waie from him, that receiued them: if the thiefe, be not knowne, the maister of the house shal be brought to the goddes (to witte the Iudges) and shal sware, that he did not extend his hand vpon his neighbours good, to doe anie fraud, and whatsoever may bring damage. If a man commit an asse, an ox, a sheepe, or any beast, to his neighbours custodie, and it die, or be hurt, or be taken of the enemies, & no man saw: there shal be an oath betwene them, that he did not put forth his hand, to his neighbours good: & the owner shal admit the oath: and he shal not be compelled to make restitution] And the like is required in trial of other right, to decide the controueried cause by an

oath. And by an oath to confirme some promises of special importance, as in the former examples, and the like. Alwaies obseruing that it be made in due manner. For [by the name of forren goddes, thou shalt not sweare, thou shalt feare the Lord thy God, and him onlie shalt thou serue: and by his name shalt thou sweare. To him thou shalt cleaue, and shalt sweare in his name.] Whereby is shewed, that by a lawful oath God is serued, honored, and his name sanctified; and by the name of good things, as depending vpon him, is a signe that we cleaue vnto God. And swearing by false goddes, by wicked or vndecent things, is seruice to the diuel, and dishonour to God.

The Prophets admonish the faithful to sweare in lawful manner, where iust cause requireth.

3. In regard therefore, of the honour done to God, by lawful oathes, the same are commended by the Royal Psalmist, and other Prophets [Al shall be praised (saith Dauid) that sweare by our Lord.] He that sweareth to his neighbour, and deceiueth not, shall dwell in the tabernacle of our Lord.] Isaia fore-shewing the conuersion of the Gentils to Christ, saith [In that day there shall be five cities in the land of Egypt, speaking the tongue of Chanaan, and swearing by the Lord of Hosts. He that sweareth in the earth, shall sweare by God. Ieremie saith [Thou shalt sweare: Our Lord liueth: thy children haue forsaken me, and sweare by them that are not goddes. If being taught, they will not learne the waies of my people, that they sweare in my name: Our Lord liueth.] Daniel describing Christ our Sauour, as a man declaring how long his great aduersarie, should remaine, saith, that [he swore by him which liueth for ever, that vnto the time, and times, and the halfe of a time.] Amos condemneth those [that swore by the sinne of Samaria, saying: Thy God of Dan liueth: and the way of Bersabee liueth] And Sophonias no lesse condemneth those, that ioyning God, and the diuel together

ch 33. 7. 11.
Deut. 6. 7. 11.
ch. 10. 7. 10.

Seph. 1. 7.

Mat. 23.
10. 21. 2.

Rom. 7.
10. ch. 9.
2.
1. Cor.
13.

Phil. 1.

1. Thes.
5. 10.

Hob. 6.

Iere. 4. 7. 1.
ch. 5. 7. 7. d.
12. 7. 16.

Dan. 12. 7.
6. 7.

Amos. 3. 7.
14.

ea. 7. 7.
21.

P. 10.

Sept. 1. v. 5. gether [swear by our Lord, and swear by Melchom.]

Mat. 23. 7.
10. 21. 22. 5. Our Sauour, and his Apostles teach the same, that lawful othes made by the name of God, or good things, perteyning to God, are to his honour. [He that swaereth by the Altar, (saith Christ) swaereth by it, and by al things that are vpon it. And whosoever shall swear by the Temple, swaereth by it, & by him that dwelleth in it. And he that swaereth by the heauen, swaereth by the throne of God, & by him that sitteth therein] S. Paul swaereth often in confirmation of truth, saying to the Romanes [God is my witnes, who I serue, that without intermission, I haue a memorie of you, alwaies in my prayers.] To the Corinthians, touching his not returning to them, according to his promise, or purpose, he saith, [I cal God to witnes vpon my soule, that sparing you, I came not any more to Corinth] Of his great affection towards the Philippias, he saith [God is my witnes, how I couet you al, in the bowels of Iesus Christ] In defence of himself, he saith

Christ and his
Apostles teach
the same.

Rom. 1. 7. 9.
10. ch. 9. 7. 11.

1 Cor. 1. 7.
13.

Phil. 1. 7. 8.

1 Thes. 1. 7.
5. 10.

Heb. 6. 7. 16.

14. 7. 7. 20.
21.

P. 109.

to the Theſſalonians [Neither haue we bene at anie time in the Word of adulation, as you know, nor in occasion of auarice, God is witnes] His doctrine also is cleare, writing thus to the Hebrewes [Men swear by a greater then themselves, and the end of al their controuersie, for a confirmation, is an oath] Yea, an oath is so religious, & so important an act before God, that amongst other profes of Christs most excellent Priesthood, according to the order of Melchisedec, about Leuitical Priesthood, of the Order of Aaron, the Apostle vrgeth this difference, that [The other truly without an oath, were made Priests: but this with an oath: by God, that said vnto him: Our Lord hath sworne, and it shal not repent him, thou art a Priest for euer, according to the Order of Melchisedec.] The same Apostle further affirming that [God because

because he had none greater, by whom he might sweare, he sware by himselfe. For meaning more abundantly to shew to the hearer of his promise, the stabilitie of his counsel, he enterposed an oath.] The Angel also whom S. Iohn saw [lifted vp his hand to heauen, and sware by him that liueth for euer and euer] At which, and innumerable other holie Scriptures, testifying that God doth sometime sweare, and also approueth oathes, may abundantly suffice against the franticke fantasie of Anabaptists, denying anie man to be lawfull at al.

ch. 6. v. 11.
17. G. n. 11.
v. 16. G. n.
Apoc. 10.
v. 6.

The Anabaptists objections are solved.

5. Whose arguments are drawne from some words of the holie Scripture, especially these of our Saviour [I say to you, not to sweare at al; neither by heauen, because it is the throne of God: neither by the earth, because it is the footestool of his feete: neither by Ierusalem, because it is the citie of the great King: neither shalt thou sweare by thy head, because thou canst not make one haire white, or blacke. But let your talke be: Yea, yea: No, no: and that which is ouer, and aboue these, is of euil] S. James repeating the same precept, saith in like maner [Before al things, my brethren, sweare not: neither by heauen, nor by earth: nor other oath whatsoever. But let your talke be: Yea, yea: No, no: that you fal not vnder iudgement] Therefore, say the Anabaptists, and some Puritanes, A Christian must not sweare at al. For answer to this objection, & better vnderstanding of these wordes. We must remember and consider, that euerie worde in holie Scripture is true, and no contradiction can be in al the whole Bible, being al inspired by the Holie Ghost. And therefore al must be so vnderstood and explained, that al be verified. And when some wordes seme contrarie to others, by conference of al, the truth must be sought. The examples, and testimonies before recited make euident prooue, that some oathes haue bene, and may be lawfully made: yea

Mat. 5. v. 34.
35. 36.
37.

Iac. 5. v. 11

yea in some cases are necessarie. And it is impossible by anie glosses or interpretations to verifie so plaine wordes, if it were true, that no oath were lawful. But seeing some are lawful, how doth Christ our Lord say [Swear not at all:] And why doth S. Iames say [Swear not anie oath whatsoeuer?] Their meaning, and true sense is gathered, by considering the occasion of their speech, and admonition adioyned. Our Sauour teacheth against the Pharisees, that there is much sinne committed by often swearing, and by not rightly performing that which is promised by oath. And Sainct Iames amongst other vices particularly dehortheth from vnlawful oathes. But they both speake of swearing in common talke and vsual conuersation; as sufficiently appeareth by the last wordes [let your talke be: Yea, yea; No, no.] They speake not in those places of trial in matters of right before Iudges; of confirming couenants, and leagues of peace between principal persons: nor of assuring truthe in Christian doctrine, and of other great importance. For in such cases oathes are requisite, lawful, and religious actes. As is before declared. Now we shal further shew. What oathes are vnlawful and forbidden.

Harder places
of holie Scrip-
tures are ex-
plained by
clearer.

*It is forbidde to sweare anie false thing: or vn-
certaine as certaine:*

ARTICLE II.

Exo 20. 7.

OUr Lord spake these wordes [I am the Lord thy God: Thou shalt not take the name of the Lord thy God in vaine.] In this general prohibition of not vainly vsing the holie name of God, which al are boud to honour, is necessarily vnderstood, that Gods name must not be vsurped to maintaine vntruth, which is farre worse the simple vanitie. And therefore our Lord

O

in further

Abuse of Gods
holie name is
sinne, especial-
ly in vnlawful
oathes.

further explication of this commandment, saith more expressly in an other place [Thou shalt not forswear thy self, in my name: nor pollute the name of thy God. I the Lord] He also that knoweth, and concealeth an others periurie, is guiltie of the same crime [If a soule sinne (saith the Law) and heare the voice of one swearing, & be witnes: because either he himself saw, or is priuie to it: vnles he vtter it, he shal beare his iniquitie. Let him doe penance for his sinne] Besides which penance, before God, and the Church, if damage fel therby to others, the Law bond the periured person to restitution: with further recompence, thus ordaining [He that shal finde a thing lost, and denying it, be also fore sworne: he shal render all things, which by fraude he would haue obtayned, whole, and the fifth part besides to the owner, vnto whom he did the damage. And for his sinne he shal offer a ramme without spotte.]

Three special
conditions are
required in an
oath, the first
is Truth,

2. Ieremie the Prophete admonishing the people neuer to swear by false goddes saith; [Thou shalt swear. Our Lord liueth] And withal exprellerth three special conditions necessarie in euerie oath: that it be [in truth: and in iudgement, and in iustice] which three are further explaned in other places, as we shal bresely note in distinct Articles. The first is the certaintie of truth, which is first to be regarded. For as lying is a foule, and reprochful sinne; so addition of an oath vpon a lie, calling God (who is truth it self) to testifie an vntruth, or an vncertaine thing as certaine, is very heynous and execrable, often exemplarly punished. (As in King Achab, Quene Iezabel, Alcimus the Apostata) And is alwayes danable. Of this pernicious wickednes God warneth al by his Prophete Zacharias saying [These are the wordes (or thinges) which you shal doe: Speake ye truth, euerie one with his neighbour: truth and iudgement of peace, iudge ye in your gates. And thinke ye not euerie man in your

Leuit. 19. 12.

ch. 5. v. 1.

Be. 7. 5.

ch. 6. v. 3.

v. 6.

Ierr. 4. v. 2.

3. Reg. 21. v.

10. 19. 24.

Zach. 8. v.

16. 17.

your hart euil against his freind: and lying oath loue ye not: for al these thinges are such as I hate: saith the Lord.] The wiseman inuening against Idolatrie noteth manie extreme [euils which procede from it, & tend vnto it, exemplifying in periurie, as not the least, for that Idolaters doe quickly fore sweare theselues, not only swearing by false goddes, but also swearing vniustly, in guile contemning iustice.]

3. Christ our Lord correcting the Pharisees doctrine, about swearing, approueth so much as they taught rightly, [Thou shalt not committe periurie] Which consisteth most cōmonly, either in swearing an vntruth, or in not performing that which is lawfully promised with an oath. Saint Paul reciteth periurie amongst greuous sinnes, of manslaughter, paricide, & the like. And seing euerie pernicious lye, and false testimonie is great sinne, as is proued by the holie Scriptures: it is much greater to auouch the same by an oath.

It is perurie to sweare an vntruth, or not to performe that which is lawfully promised with an oath.
See Article 38.

It is likewise forbidde to sweare without iust necessitie; of important cause.

ARTICLE 12.

AN other condition necessarily required in an oath (after the certaine truth of the thing which is sworne) is [to sweare in iudgement] as the Prophete admonisheth, that is to say: Not rashly, nor vnadvisedly vpon bad custome & for smal matter: but vpon iust necessitie, with good consideration, and mature iudgement, when simple testimonie without an oath, sufficeth not to geue assurance of the truth: and that the matter be also of good importance. For els the holie name of God must not be vsed, to testifie a smal, or needles thing, but when it may be to Gods more

The second condition required in an oath is mature consideration of important necessitie. Declared by the law of God.

honour, the good of soules, & maintenance of truth, and equitie. And this condition is most expressly declared in the fundamental Law of God, saying [Thou shalt not take the name of the Lord thy God, in vaine. 7- For the Lord wil not hold him innocent, that shal take the name of the Lord his God vanelly.] Again in the repetition of the same Law is signified, that in respect of the Diuine Maiestie (which in an oath is called to witnes) not only the thing which is sworne must be true, and iust, but also of importance [Thou shalt not vsurpe the name of the Lord thy God in vaine. For he shal not be vnpunished, that taketh his name vpon a vaine thing] that is, vpon a sūal, or needles thing.

Confirmed by
other Scrip-
tures.

2. Most prudently doth Salomon admonish [not to be witnes without cause, against thy neighbour. Hast thou sene a man swift to speake? Follie is rather to be hoped, then his amendment.] Much lesse hope is of him, that is swift to sweare. Whereupon an other diuine Preacher warneth to abstaine frō rash oathes, saying [Let not thy mouth be accustomed to swearing: for there be manie falles in it. Let not the naming of God be vsual in thy mouth: and meddle not with the names of saintes [in idle, or vaine talke] because thou shalt not escape free from them. For as a seruant daily examined (often faultie) lacketh not the marke therof: so euerie one that sweareth, and nameth (God or Sain& rashly) shal not be purged from al sinne, for a man that sweareth much, shal be filled with iniquities; & plague shal not depart from his house. And if he sweare in vaine, he shal not be iustified: for his house shal be filled with retribution] He shal be punished as he deserueth.

3. Christ our Lord correcteth (amongst other sinnes) rash and nedeles swearing [I say to you: not to sweare at al] to witte, in common conuersation without

without iust cause for that to be his meaning is evident, by his admonition adioyned, saying: [Let your talke be, Yea, yea. No, no:] as is noted before, in answer to the Anabaptistes, who against manie expresse holie Seriptures, condemne al oathes whatsoeuer, which is a grosse error. And the truth consisteth in the right meane, betwen both extremes. For sometimes oathes are lawfull, necessarie, and religious actes. But oathes vpon euerie smal occasion, of careless bad custom, rashly made in comon talke, of passion or pride, are irreligious, & very greuous sinnes. Neither can other idle resemblance of an oath be iustly excused: as to say: I wil sweare; or: I may sweare; when in dede there is no sufficient cause of swearing: for such speeches are in dede, more then Yea, yea: or. No, no. And our Lord saith plainly [that which is ouer, and aboue these, is of euil.] And sure such idle termes, protesting that he may sweare, though he meane not to sweare, is worse then other ordinarie idle wordes [for which also account must be rendered in the day of Iudgement] And euerie idle oath is so much worse in proportion, then an idle word, or an officious lie, as a pernicious oath is more greuous, then a pernicious simple word, or simple lie. Remember therfore Christs, and his Apostles admonition monisheth e [Not to sweare at al (in common vsual speech) But let your talke be, Yea, yea: No, no: that you fall not into iudgement.]

Rash and idle oathes are condemned by our Sauour.

S. James admonisheth e

O 3

It is

*It is also forbidde to sweare, or to promise
with an oath, anie vnlawful thing.*

*And is duble sinne to performe
such a promise.*

ARTICLE 13.

Some thing
may seme to
be good or
lawful, after
long delibera-
tion, which in
dede is vnlaw-
ful.

To sweare
such a thing is
periurie, for
lacke of ius-
tice.

THe third special condition required in an oath, Torr. 4. v. 1.
[is Iustice] that the thing which is sworne be iust.
For althrough it be in it self true, and long considered
of, and doth seme to be so true, and maturely confi-
dered, that it appeareth neither false, nor rash: yet if
it be in dede vniust, or vnlawful, it is a pernicious
oath. As if a man deliberately thinking some thing to
be his owne, which is not his owne, sweareth that it
is his owne: his oath appeareth neither false, because
he sweareth not contrarie to his minde (which is pro- Mentiri, est
contra men-
tem ire.
perly called a lie) nor rash, because he thinketh long
vpon it, and then sweareth wittingly: yet is this oath
vnlawful, because it is vpon an vniust challenge, affir-
ming that which in it self is vniust. Likewise if vpon
long deliberation, one purposeth to murder an other,
& then sweareth that he wil so doe: it is neither false
because in dede he so interdeth; nor semeth to be
rash, because he doth not sudainly, but debitarly so
resolue: yet this oath is pernicious, because it is vniust,
and tenderth to wilful murder, already committed in
the hart. And if it be also committed in act, is then
a more greuous sinne; and most wicked of al, being
perpetrated vpon prerrece of an oath: because [Feared Simulata
sanctitas est
duplex ini-
quitas.
sanctitie is duble iniquitie] So it is one heynous crime
in swearing to doe a wicked thing: and a greater in
performing it.

2. In further declaration wherof, may be conside-
red the differēce betwixt a sinne comitted in thought
only,

only, and the same vttered in word; and afterwarde maintained by an oath, and lastly put in practise in regard of the same oath. True it is that error in opinion of anie thing, which we are bond to know, is a sinne, when the minde wittingly consenteth thereto. [For peruerse cogitations separate from God] To vtter the same cogitation, as of a true, or good thing to make others to thinke, or doe the same, is a greater sinne, geuing scandal [for euil cōmunications (or speeches) corrupt good maners.] Further to auouch the same with an oath, is farre greater offence, because Gods name is vsurped, and called to testifie, a false or vniust thing. And therefore he that so sweareth a wicked, or false thing, [buildeth his sinne vpon Gods backe] Yea albeit he doth not sweate that the thing is true or iust, but only that he thinketh it so to be. Which is true, because in dede he so thinketh: yet his thought being erromous, it is a sinne, because it is in dede a false opinion, or vncertaine: and it is a wicked oath, because he ought not so to thinke, much lesse to auouch it in word, least of also to sweare. For the greater asseueration of an error (or of an vncertaine thing as certaine) not only aggrauateth the sinne, making it worse, but also by reason of the oath, changeth the sinne into a worse kinde. That wheras at first it was an error of iudgement in the hart only, and a scandal being spoken to draw others to the same opinion, it is grosse periurie, and sacrilegious abuse of Gods holie name, when it is protested and maintained by an oath, that he thinketh it to be true: which he holdeth, being in dede either false, or vncertaine. Albeit therefore such an oath be not false, because he that sweareth, in dede thinketh as he sweareth; nor properly rash, because he sweareth deliberately: yet it is vniust, because it is an vniust asseueration. For example a Lutheran, a Zuinglian, or Calvinist, swearing that he thinketh, that Sacraments doe not remitte sinnes, as
instrumental

An error in thought is a sinne, the same mainteyned by word is a greater sinne, and mainteyned by an oath is the greatest of the three.

1. Cor. 13. 3.

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1. Cor. 13. 3.

instrumental causes instituted to that effect by Christ, although he sweare truly, because in dede he so thinketh: and with how much so euer deliberation, he sweareth wittingly, yet he sweareth wickedly, because the thing is false which he thinketh, and is a greuous sinne of heresie, so to thincke: and a greater sinne of blasphemie so to speake: and greatest sinne of blasphemous periurie, so to sweare.

Examples of
periurie, by
swearing vn-
lawful things.

3. Take also other examples, of things done, and recorded in holie Scripture. Those Iewes offended greuously [which sware, that they would take partie with the persecutors of the good people (in the time of Eldras and Nehemias) after their relaxation from the captiuitie in Babylon. And sinned more greuously, in adhering vnto the wicked, reporting odious things, against Nehemias. Likewise King Herod greatly offended God [in swearing an vniust thing, that he would geue whatsoeuer the danising damasel should aske him; and much worse in beheading the great Prophete, Christs Precursor. S. Iohn Baptist, hypocritically pretending his oath. And those fourtie men sinned very wickedly, which conspiring sware, and vowed, that they would kil S Paul] It was not a false oath, for they meant to doe, as they did sweare, nor so rash as obstinate; for they earnestly thought and resolved vpon it, but was most wicked, and directly against iustice, contriuing, conspiring, vowing, and swearing to kil an innocent.

*Wittingly to breake a lawfull promise made
vwith an oath, is periurie.*

ARTICLE 14.

A lawfull prom-
issorie oath
bindeth in
conscience.

IN the written Law besides the prohibition of swearing by false goddes, or anie thing falsly, rashly, or vniustly, it was commanded to performe lawfull

lawful promissarie oathes, and vowes: the breach thereof was punished, as great sinne [The soule that sweareth, and vttereth with his lippes, that he would doe either il, or wel (what lawful thing soeuer, displeasing or pleasant) and bindeth the same with an oath, and his word, and hauing forgotten, afterwards vnderstandeth his offence, let him doe penance for his sinne.] Which holie text though some what obscure, sufficiently proueth, that a lawful promissarie oath must be performed. Which is further declared by these textes [If anie man make a vow to our Lord, & bind himself by an oath, he shal not make his word frustrate, but al that he promised, he shal fulfil. If a woman vow anie thing & bind her self with an oath, she that is in her fathers house, and as yet in maidens age, if her father know the vow, that she promised, and the oath wherewith she bond her soule, and hold his peace, she shal be bond to the vow, whatsoeuer she promised, and sware, she shal fulfil in dede] The like concerning married women, whose voluntarie vowes, and oathes depended vpon their husbands consent: but being once ratified, did bind the wife in conscience, to performe them [The widow, and she that is deuoreed, whatsoeuer they vow they shal render.]

2. Iosue the Duke, and other Princes of Israel [being deceiued by the Gabaonites, made a league with them, and sware that they should not be slaine. But three dayes after, they vnderstood that they were circumuended, by the same Gabaonites, yet stroke them not, because the Princes of the multitude had sworne in the name of our Lord the God of Israel. The people murmured against the Princes. Who answered: We haue sworne to them, and therefore we may not touch them. Iosue therefore (punishing them more lightly for

Promissarie oathes must be performed in things not volawful, though with temporal damage.

their deceit) deliuered them from the hand of the children of Israel, that they should not be slaine, lest the wrath of God be stirred against vs (said the Princes) it we shal be forsworne] After this; eleuen tribes of Israel, vpon occasion of a crime committed, hauing sworne not to geue their daughters in Mariage to the children of Benjamin, though [They lamented, that they had sworne, they carefully kept their oath, and gane not anie of their daughters to the distressed tribe of Benjamin, being almost extinguished] but found other meanes to reparaire it. King Sedeias was iustly, and severely punished for breach of his oath, revolting from Nabuchodonosor, to whom he had sworne fidelitie, and true allegiance, [Our Lord saying (by his Prophete Ezechiel) shal he prosper, or gette saluation, that hath done these thinges? And he that broke the couenant shal he escape? Liue I, saith our Lord God, that in the place of the King, that made him King, whose oath he made frustrate, and brake the couenant: that he made with him: in the middes of Babylon shal he dye.] Of this sinne a diuine Preacher admonisheth [If a man frustrate his oath, his sinne shal be vpon him: and if he dissemble (by anie tergiversation) he offendeth duple] in periuring and in excusing it, as a smal offence which in dede is great.

An oath addeth a stricter bond besides a promise.

3. Euen Scribes, and Pharisees, whose iustice was in manie pointes defectiue, condemned the breach of oathes: teaching that [Thou shalt not committe periurie: but thou shalt performe thy oathes to our Lord] Which our Saviour approuing added other pointes also requisite, and necessarie. As is declared before.

Blas-

*Blasphemie is an enormous sinne; iniurious to
Diuine Maiestie.*

ARTICLE 15.

BY lawful oathes God is honored, and by vnlaw-
ful great wrong is done to his holie name. But by
blasphemie Gods proper Maiestie is more contemned;
by denying to him Power, Wisdom, Goodnes, Truth
Iustice, Mercie, or other Attributes: or by ascribing
to him imperfections, weakenes, ignorance, malice
falsehood, or the like: or by detracting from his
Church, his General spouse, by auouching anie
vntruth, contrarie to true Religion. Which albeit
none but the damned crew, of desperate miscreants
wil denie to be horrible crimes, yet for more edi-
fication of the faithful, we shal here recite some
special examples, and testimonies of punishing
blasphemers, as wel against God himselfe, as against
his peculiat people, Church, and his cheefe ser-
uants, whose despite redoundeth to the contempt of
God.

1. A certaine man, whose father was an Egyp-
tian, and his mother an Israelite, blasphemed the
name of Israel (that is, of the whole people in ge-
neral) and cursed it.] For whose examplar punish-
ment [Our Lord said to Moyses: Bring forth the
blasphemer, without the campe, and let al that
heard him, put their hands vpon his head, and let
al the people stone him] This man did not dire-
ctly, and immediatly blaspheme God, but Gods
people, yet was he punished with death. And vpon
this occasion a Law was made touching al sortes of
blasphemies, as iniurious to God himself, & his most
holie name, our Lord further saying to Moyses [And

Euerie false, &
irreuerent as-
sertion con-
cerning Gods
or holie
thinges is
blasphemie.

Blasphemers
were stoned to
death by the
Law of
Moyses.

to the children of Israel thou shalt speake: The man
 that curseth his God, shal beare his sinne, and he that
 blasphemeth the name of our Lord, dying let him
 dye: al the multitude of the people shal stone him:
 Whether he be a natural, or a stranger. He that
 blasphemeth the name of our Lord, dying let him
 dye] The rebellious contempt, and the opprobrious
 speach of Chore, Dathan, and Abiron, against
 Moyles and Aaron, saying: Why lift you vp your
 selves about the people of our Lord?] Was con-
 demned and punished by the name of blasphemie:
 Moyles saying to the people [You shal know that
 they haue blasphemed our Lord] yet did not those
 schismatical Rebelles directly speake blasphemie: a-
 gainst God, but rather honorably of God, and of
 the whole people, or multitude saying [let it suffice
 you, that al the multitude consisteth of holie ones:
 and our Lord is among them] Only they said to
 Moyles, & Aaron [Why lift you vp yourselves about
 the people of our Lord.] And to Moyles in particular
 they said [Why, is it a smal matter to thee, that thou
 hast brought vs out of a land, that flowed with milke
 and honie to kil vs in the desert, vnles thou rule also
 like a Lord ouer vs:] So they murmured and ca-
 luniated Moyles, and Aaron, vttering swete wordes
 of our Lord, and of his people: yet Moyles said,
 and the euent proued, that [they had blasphemed our
 Lord. For immediatly as Moyles ceased to speake,
 the earth brake insunder vnder the rebelles feete, and
 opening her mouth deuoured them, with their ta-
 bernacles, and al their substance; and they went
 downe into hel quicke, couered with the ground,
 and perished out of the middes of the multitude]
 More directly against God in himself [Rabfaces a
 Pagane captaine (in the name of the Asirians be-
 sieging Ierusalem) blasphemed God, comparing false
 goddes with him, auouching that as false goddes had

not,

Opprobrious
 speach against
 Gods princi-
 pal Ministers
 is blasphemie.

Other examples
 of blasphemie.

7. 15.

7. 16.

Num. 16. 9.

12.

7. 10.

7. 10.

7. 1.

13.

7. 30.

31.

32.

33.

4. Reg. 18. 7.

33. ch. 19. 9.

10. 11. 12. 7.

16. 22.

7. 31.

37.

Dut. 5.

1. 4.

7. 10. 33.

Mach.

12. 33. 4.

7. 5.

7. 18.

30.

33.

7. 21.

11.

not, nor could not defend, and deliuer their people: so neither could God Almighty defend, and deliuer Ierusalem, with King Ezechias & the faithfull people from the same Assirians armie] So did the Assirians vpbraide and blasphemie the onlie liuing God, and in one might, were slaine by an Angel of our Lord, an hundred eightie fiue thousand Assirians: and their King Sennacharib shortly after was murdered, by his owne sonnes, whiles he was sacrificing to his Idols [Balassar King of Babylon with his thousand Nobles, and his wiues, and concubines, drinking in the holie vessels, which his father Nabuchodonosor had taken away from the Temple of Ierusalem, and praising their goddesses of gold, and of Silver, of Brasse, Yron, Wood, and stone, was the same night slaine; and the Medes and Persians possessed his kingdom.] The cruel persecutor also of the Church Nicanor, threatening swearing and saying [Vnles you wil deliuer Iudas Machabeas prisoner vnto me, I wil beate downe this Temple of God to the flatte ground, and I wil digge downe the Altar, and this Temple I wil consecrate to Liber Pater: and for his blasphemous bragging of his power in earth, as God is potent in heauen, he was in the next conflict, slaine in the middes of his armie. And then were his head, hande and shoulder, cutte of and caried to Ierusalem; and his blasphemous tongne cutte out, and geuen peecemeale to the birdes: and the hand of the furious man hanged against the Temple.]

3. Of such a swearing and cursing blasphemers, holie Dauid denounceth sentence, saying: [He loued cursing, and it shal come vnto him: and he would not blessing, and it shal be farre from him.] An other example was King Herod Agrippa: who in the height of his pride, accepted of the blasphemous flatterie of the people, accounting

P;

him

Condemned
by other holie
Scriptures.

1. 36.
17.

Deu 5. v. 3.
1. 4.

1. 10. 31.

Math 14. v.
11. 33. ch. 15.
1. 5.
1. 18.
30.
13.

Psal. 108. v.
11.

him a God after his oration: they making to him this acclamation: The voices of a God, and not of a man. *Mat. 11. 9. 21. 22. 23.* And forthwith an Angel of our Lord strooke him: because he had not geuen the honour to God: and being consumed with wormes, he gaue vp the ghost.

4. Finally S. Peter writing against certaine Heretikes, risen in his time noteth them with blasphemie, in that [they walking after the flesh, in concupiscence of vncleannesse, contemned dominion, bold, pleasing themselues, they feare not to bring in fettes, blaspheming. These men (saith he) as vnreasonable beastes, naturally tending to the snare, and into destruction, in those thinges, which they know not, blaspheming, shal perish in their corruption] which obseruation of the same blaspheming Heretikes, S. Iude writeth almost in the same wordes, saying [These men, what thinges soeuer, certes they are ignorant of, they blaspheme: and what thinges soeuer naturally, as dumme beastes, they know, in those they are corrupted.] These, and al other Heretikes are most iustly charged with blasphemie, in that they vtter anie false doctrine, against true faith, and religion, and there in are forerunners of the great Antichrist, of whom S. Iohn forewarneth, that [He shal come, and that now there are become manie antichrists.] The great, and singular Antichrist called [The beast. (as S. Iohn saw in the vision) hath vpon his seuen heades, the names of blasphemie. And there was geuen to it, a mouth speaking great thinges, and blasphemies: and power was geuen to it, to worke two and fourtie monethes. And he opened his mouth vnto blasphemies, against God, to blaspheme his name: and his tabernacle, and those that dwel in heauen] against the Church militant in earth, and glorious Sainctes in heauen. And such blasphemers, shal blaspheme perpetually [boiling with great heate.] *1. Pet. 1. 7. 10. Jude. 7. 10. 18. Apoc. 17. 9. 15. ch. 17. 3. ch. 16. 7. 9.*

Especially in
the new Testa-
ment,

The Sabbath day was kept holie in the old Testament, by Gods ordinance.

ARTICLE 16.

AS wel by the forme of wordes, in expressing this precept, as a thing already in practise, saying: [Remember that thou sanctifie the Sabbath day:] as also by the reason, why this Ceremonial precept was to be still kept: [because the seventh day God ended his worke, which he had made, and rested the seventh day from al the worke which he had done] it appeareth that the seventh day was by Tradition kept holie, from the beginning of the world. Neuertheles this Ceremonial precept, was expressly repeted amongst the Moral precepts, because by the Law of nature it is required, that some special times, and dayes be assigned to Gods peculiar seruice, with rest from other workes, though the designation of the seventh day, rather then an other day, perteyned to a Ceremonie of the old Testament: as the eight day properly perteyneth to the new Testament. And so this precept of keeping the seventh day holie, was confirmed to the Iewes, with expresse explication, in what maner they should kepe it, saying [Remember that thou sanctifie the Sabbath day. Obserue the Sabbath day, to sanctifie it. Six dayes shalt thou worke, and shalt doe al thy workes. But on the seventh day, is the Sabbath of the Lord thy God: thou shalt doe no Worke in it: thou and thy sonne, and thy daughter, thy man seruant, and thy woman seruant, thy beast, and the stranger that is within thy gates. Moreouer this precept in the Law of Moytes did strictly forbidde, that [you shal not kindle fire in al your habitations, on the Sabbath day] Neither was it lawfull to bye, or sel anie thing on the Sabbath day. As appeareth by the practise

The Sabbath day was kept holie by tradition before the Law was written.

It is ceremonial in respect of the day.

The obseruation therof consisted in abstaining from worke.

Exo 20. 7. 8.

11.

Gen. 1. 7. 2.

Exo. 16. 7.

1. 9.

Deut 5. 7.

11. 13. 14.

Exo 35. 7. 3.

Lev. 24. 13. 7.

15. 7.

from captiuitie of Babylon. For then correcting errors whereinto they were fallen, amongst other thinges [they promised not to bye anie thing in the Sabbath day.] And consequently not to sel. And in the Gospel it is recorded that the deuout women [Marie Magdalene, and Marie of Iames, and Salome] bought spices, and ointments in the euening before the Sabbath: and on the Sabbath they rested, according to the commandment: & the next day very early, they came to the monumēt, carying the spices, which they had prepared, that they might annoint Iesus] To the celebration also of the Sabbath perteyned oblation of Sacrifices [On the day of the Sabbath (saith the Law) you shal offer two lambes of a yeare old, without blemish, and two tenthes of floure tempered with oile in Sacrifice; and the libaments. Which are ritely powred euerie Sabbath, for an euerlasting Holocaust]

And in offering Sacrifice.

Breach of the Sabbath was seuerely punished.

2. The punishment for breaking this commandment was seuerel [See that you kepe my Sabbath (saith our Lord) because it is a signe betwen me and you, in your generations, that you may know, that I am the Lord, which sanctifie you. Kepe you my Sabbath, for it is holie vnto you. He that shal pollute it, dying shal dye: he that shal doe worke in it, his soule shal perish out of the middes of his people. Six dayes shal you doe worke, in the seuenth day is the Sabbath, the holie rest to the Lord. Euerie one that shal doe anie worke in this day shal dye.] According to this Law [A man for gathering stickes on the Sabbath day, was presented to Moyses, and Aaron, and to the whole multitude. Who shutte him into prison, not knowing (at first) what they should doe with him. (For if it had bene ignorance, or vniuiting: then repentaing, and offering the appointed Sacrifice, the offender had bene pardoned: but being done of pride and contempt, he was slaine.) And

our

Mar. 16. 9.

1. 2.

our. 13. 7. 36.

ch. 24. 7. 1.

Num. 28.

v. 9.

10.

Exo. 31. 7. 8.

14

19

Num. 15. 7.

31. 13. 14.

7. 22. 27. 28.

30. 32. 33.

our Lord said to Moyſes: Dying let this man dye: let al the multitude ſtone him without the campe. And when they had brought him out, they ſtoned him, & he dyed, as our Lord had commanded.]

3. Others were ſo obedient, and zealous in keeping this precept, amongſt the reſt, that [whē king Antiochus, had made, and promulgated a moſt cruel Ediſt, that al nations (vnder his dominion) ſhould leaue their owne Law: and prohibited Sacrifices to be offered in the Temple of God, the Sabbath to be celebrated, nor other ſolemne dayes: Manie cōming together to the next caues, ſecretly kept the day of the Sabbath. And being diſcouered, were burnt with fire; becauſe they feared for Religion, and obſeruance, to helpe themſelues with their hands] Again [when manie were fled into the mountaines, the perſecutors purſuing them in the Sabbath day, ſaid vnto them: Come forth and doe according to the word of King Antiochus, and you ſhal liue. They anſwered: We wil not come forth; neither wil we doe the kings word, to pollute the day of the Sabbath. Then did the enemies haſten battle againſt them. And they anſwered them not, neither did caſt a ſtone at them, nor ſtopped the ſecrete place; but ſaid: Let vs dye in our ſimplicitie. And heauen and earth ſhal be witneſſes vpon vs, that you vniuſſly deſtroy vs. And they gaue them battel on the Sabbath: and there dyed, they and their wiues, and their children (and their cattel) euen to a thouſand ſoules of men] ſimple as doves, meeke as Lambes among Wolves.

The faithful were very zealous in keeping the Sabbath.

A thouſand Martyrs dyed in the ſimplicitie of doves,

4. But after this [the reſidue ſaid one to an other: Others as proud ſerpents, defended the Church from ruine, by battel on the Sabbath day.] If we ſhal al doe, as our brethren haue done, and ſhal not fight againſt the Heathen, for our liues, and our Juſtifications (our Lawes) now wil they quickly deſtroy vs, from the earth. And they thought in that day, ſaying: [Euerie man whoſoeuer ſhal come vnto vs in battel, on the day of the Sabbath, let vs fight againſt

against him: and we wil not al dye, as our brethren dyed in secret places] In like maner [Nicanor (General Captaine of King Antiochus armie) With al his violence, purposing to ioine battel against Iudas Machabeus, on the day of the Sabbath; the Iewes that folowed him saying: Doe not so fiercely and barbarously: but giue honour vnto the day of sanctification, and honour him, that beholdeth al thinges: that unhappie man asked: If there were a power in heauen, that commanded the Sabbath to be kept? And they answering: There is the liuing Lord himselve in heauen; the Potent, that commanded the seuenth day to be kept: But he said: And I am potent vpon the earth, that commanded armes to be taken, and the Kings affayres to be accomplished.] Which his Luciferian proud, and blasphemous contempt of the holie Sabbath, comanded by Almighty God, was forthwith reuenged (besids his eternal torments in hel) with the death of the same Nicanor, and of thirrie fise thousand his folowers, in battel the same holie day. His head, hand, and shoulder hanged vp nere to the holie Temple: and his tongue geuen pecemeal to the rauening birdes.] Thus was the seuenth day of the weke, which is our Saturday, blessed, sanctified, instituted, and obserued the Sabbath; that is, the day of Holie rest, in the old Testament: from the beginning of the world, til Christ our Lord.

Christians are bound to kepe Sunday (called our Lords day) Holie; not the Sabbath.

ARTICLE 17.

So far as the
obseruation of
the Sabbath

THe other nine commandments, being al Moral precepts; doe no lesse binde Christians now, then they did the Iewes in the Old testament. But this commandment concerning the Sabbath, being in respect

Num 1.
79. Ge.
711.
All 1.
Mat. 11.
13. Cr.
Mar. 1.
14.
Luc. 13.
14. 13.
15. 7.
16. 7.
16. 9.
16.

spect of the seventh day of the weeke, a Ceremonial was ceremonial, it is abrogated.
precept is ended, and taken away by Christ. Neuertheless being also a Moral precept, in respect of some one daie of euerie weeke, to be kept holie, it cōtinueth stil: and is designed to the first day of the weeke, made holie, & properly called, Our Lords day. Which abrogation of the old Sabbath, is euidently proued by the holie Scriptnres: and from thence also the obligation to kepe this new feast, is sufficiently deduced, though not in expresse wordes.

4. Touching the former point of abrogating the old Sabbath; it may be first obserued, that albeit the commandment was strict, & the punishmēt for transgressing it, was seuerer: especially being done wittingly, & of cōtempt: yet diuers workes were lawfully done in the Sabbath day, for pious, and necessarie causes. So [the beastes & birdes were killed on the Sabbath day, which were then offered in Sacrifice. Children were Circumcised on the Sabbath, if that were the eighth day of their birth. Mē might travel by the way, a Sabbaths iourney: Cure the sicke: Draw a shepe, or an oxe, or an asse out of a pitte: Loose thē frō the manger, and lead them to water.] Our Sauour also defended his Disciples fact, when [the Pharisees blamed thē for plucking eares of corne on the Sabbath day] the reason wherof in general he geneth, saying, [The Sabbath was made for man. & not man for the Sabbath] Adding moreouer [Therefore the Sonne of mā is Lord of the Sabbath also.] And at an other time [I tel you (said he) that there is here a greater then the Temple] insinuating, that he would disanul the Sabbath, for the greater good of man (for whom the Sabbath was made) And so by the Lord of the Sabbath, and Sauour of man, Christians are so deliuered from keeping the Sabbath, that they should greuously offend God, by keeping it. As S. Paul declarerh to the Christian Colossians. Whom certaine false Apostles endeoured

Workes of pietie, and of necessitie were lawfully done in the Sabbath.

Christ signified that Christians should not keepe the Sabbath day.

Num. 15.
v. 9. Gen. 17.
v. 11.
Jst. 1. v. 12.
Mat. 12. v.
13. C. 6.
Mar. 2. v. 23.
14.
Luc. 13. v.
14. 15. 16.
Jes. 58. v. 13.
cl. 7 v. 22.
ch. 9. v. 14.
16.

to seduce, pretending that they ought wholly to abstaine from certaine meates, and drinckes: and must keepe festiual dayes, according to the Law of Moyses] The Apostle therfore alleageth & vrgeth against those seducers, the merite, and power of Christ, in redeeming man, and geuing a new better Law. And so admonisheth al Christians, saying [Let no man therfore iudge you in meate, or in drinke, or in part of a festiual day, or of the New moone, or of Sabbaths: which are a shadow of thinges to come: but the bodie is Christs] signifying that Christs law, excelleth the old Law, as a bodie excelleth the shadow thereof.

The causes of
keeping the
Sabbath.

3. Now concerning the causes, by which the difference wil better appeare, and especially by their effects: the old Sabbath was instituted in memorie of the creation of al thinges, as it were in sixe dayes of trauel, and of rest in the seuenth day. As Moyses relateth the Historie. And afterwards denounceth the Law, saying [The heauens and earth were fully finished, and al furnitur of them. And God rested the seuenth day, and sanctified it, because in it he hath ceased from al his worke. The seuenth day, is the Sabbath of the Lord thy God; thou shalt doe no worke in it (Againe he saith) Let the children of Israel keepe the Sabbath, and celebrate it, in their generations. It is an euerlasting Couenant, betwen me, and the children of Israel; and a perpetual signe. For in sixe dayes the Lord made heauen and earth, and the sea, and al thinges that are in them, and rested the seuenth day: therfore the Lord blessed the seuenth day, and sanctified it; because in it he ceased from al his worke.] This was the first reason, pertaining to al the seruants of God, from the beginning of the world. The second, pertaining particularly to the people of Israel was in grateful memorie of their deliuerie from seruitude in Egypt wherof Moyses saith to the same people [Remember that thou also didst serue in Egypt: and the

Colof. 2. 7.
13. 16. 17.
Leuit. 23. 7.

Gen 2. 2. 1.
2. 3.

Exod. 20. 9.
10. 24. 31.
7. 16. 17.

10m 6. 7.
10.

1 Cor. 13.
9. 11. 12.
13. 14. 15. 16.
17. 18. 19.

1st Par.
1st. 2.

1st. 11.
24.

Mat. 18.
Mar. 16.
1st. 24.
10m 2.

1st. 2.
23.

1st. 11.
1st. 2.
7. 7.
1 Cor.
7. 2.

Deut. 5. 7.

the Lord thy God, brought thee out from thence, in a strong hand, and stretched out arme. Therefore hath he commanded thee, that thou shouldest obserue the Sabbath. But the causes & reasons of instituting our Lords day, are farre greater. One is a perpetual memorie, of our happie Redemption, from seruitude of sinne, and of Christs glorious victorie ouer death, which is perfected by his Resurrection, the first day of the weeke. An other cause, is an assured signification of the general Resurrection of al mankinde, which shall be most glorious to the blessed, and elect: represented by the day after the Sabbath; in respect whereof, it is the eight day; and neuertheles the first day. For as the Sabbath was the seuenth of holie rest, after trauel: so our Lords day, is the eight day, of eternal life and glorie, after both trauel and rest. So it is both the first & the eight; the complement of glorie; not transitorie, but stil in prime, not waxing old, by processe of time, but alwayes continuing in endles eternitie.

The causes of instituting our Lords day.

4. This therfore [is the day, which the Lord hath made: Let vs reioyce, and be glad therein] In this first day of Christs corporall glorie (for his blessed soule was alwayes glorious), our Redemer triumphed ouer death: he appeared in bodie (after his death and burial) to his B. Mother, and other holie seruants in that one day, seuen times. In this day of Our Lord (being the seuenth Octaue, and fiftith day from his Resurrection [the Holie Ghost came in visible signes vpon the faithfull, replenishing them with his seuen gistes; of Wisdome, Vnderstanding, Counsell, Fortitude, Knowledge, Pietie, and Feare of our Lord] In this day (as recurring euerie eight day) S. Paul with other Apostolical men, and faithfull people, more especially [assembled together to Diuine Publique Sacrifice (which S. Luke calleth) Breaking of bread] In this day the Christians (namely at Coriinth) vsually assembled, for the same solemne religious purpose.

Other important reasons, why the seuenth day is abrogated, & the eight day (which is also the first day of the weeke) is made the ordinarie Holie day. And called Our Lords day.

Al which being euident in the holie Scriptures, who shal doubt, but that al the Apostles, and other Apostolical first founders, and Pastors of the Christian Church, with their faithfull flockes, obserued the same day sacred euerie weke with holie solemnitie: Which being for some while, called [The first of the Sabbath] was shortly after, euen in the Apostles time, comonly called [Our Lords day. *Dies Dominica*] As may be gathered by that S. Iohn thus beginneth to write his Revelation [I was in Spirit (saith he) on the Dominical day.] Which apparantly semeth to be our weekly holie day, vulgarly called Sunday. And so by these authentike proofes, al good Christians hold themselves bound to kepe this day holie, as ordained by Christ our Lord; & made knowne to vs, by Apostolical Tradition.

Prudence, and the vertues annexed, Right counsel, & Mature Iudgemēt, are necessarie.

ARTICLE 18.

The foure Cardinal vertues, with others annexed, are necessarie.

AS to the obseruing of the commandments in the first table, containing mans dutie towards God, are required the three Theological vertues, Faith, Hope, and Charitie; and Religion the most principal Moral vertue: so for obseruing the commandments of the second table, conteyning our dutie towards our neighbours, are required al the other moral vertues. Which are reduced to foure fundamental, called Cardinal. to wit, Prudence, Iustice, Fortitude, and Temperance. Which with the other vertues annexed, are proued to be necessarie by manie examples, and other instructions of holie Scriptures.

Examples of true prudence in Abraham.

2. Prudence, which is the first, & consisteth in rightly discerning, & resoluing what to desire, & what to auoide, did eminently appeare in Abraham [who going into Egypt, prudently foresaw danger of his life: & to auoide the same, caused his wife Sara to say, that she

Gen 11. v.
12 13. ch. 10.
v. 2.

Was his sister (which was indede true, according to the cōmon vse of speaking amongst the faithful, she being otherwise his kinswomā) Iacob fearing his brother Esau's wrath, prudently diuided his people, and flockes into two troupes, saying: If [Esau come to one troupe, and strike it: the other troupe, that remaineth shal be saued] When Ioseph told his dreames, his brethren enuying him [his father prudently considered the thing with himselfe] The same Ioseph being solicited to tollie by his mystresse [prudently left his cloke in her hand, & fled frō her] In al his way [Dauid dealt wisely, & our Lord was with him. Saul therefore saw, that he was exceding wise, & begā to beware of him.]

Iacob.

Ioseph,

Dauid.

3. My mouth shal speake wisdom (saith the same Dauid) & the meditation of my hart prudence. Aboue myne enemies thou (ō God) hast made me wise, by thy commandements. Aboue al that taught me haue I vnderstood: Aboue Ancients, haue I vnderstood: because I haue sought thy cōmandments] God also gaue wisdom to Salomō, & prudence exceding much [If thou wilt learne wisdom (saith the same Salomon) incline thyn hart to know prudence. Children attend that you may know prudence. Possesse wisdom, possesse prudence: in al thy possession purchase prudence. In the hart of the prudent, resteth wisdom: & it shal instruct al the vnlearned] Christ our Lord the eternal Incarnate Wisdom, instructing his Apostles, & in them al Christians, saith [Be ye wise as serpents, & simple as doves. And take hede of me. For they wil deliuer you vp. And to Presidents & Kings shal you be led for my sake. He that shal perseuere to the end, he shal be saued. And when they shal persecute you in this citie, flee into another.]

Commenda-
tion of pru-
dence.

4. Worldlie policie is reproued by manie holie Scriptures. Moyses in his last Cāticle, taxing the for manie faults, called the [A nation without counsel, & without wisdom: O that they were wise (saith he) and vnder-

Right counsel.

Mature iudge-
ment.

understood, and would prouide for their last] signi-
fying, that prudent men doe consider things past, vn-
derstand things present; and prouide for things to
come: according to Right Countel. & Mature Iudge-
ment. Which are the special vertues, annexed to the
Cardinal Vertue of Prudence. Salomon teacheth the
same, saying, [The prudent (or warie man) doth al
things with counsel. The discrete man considereth
his steppes. A wise mā feareth & declineth from euil.
The childishman shal possesse follie, and the prudent
shal expect knowledge. There is no wisdom, there
is no prudence, there is no counsel against our Lord.
Woe to you (saith Isaias) that are wise, in your owne
eyes, and prudent before your felues. Conferre no
counsel with fooles (saith the Preacher) for they can
not loue but such things as please them (that is,
worldlie men, tast not spiritual good things) The
children of this world (saith Christ) are wiser then
the children of light, in the r generation] The whole
militant Church, is like to ten Virgins [Of which five
are foolish, and five wise] The wisdom of the flesh
is death (saith S. Paul) but the wisdom of the spirite
life, and peace. It is written: I wil destroy the wis-
dome of the wise, and the prudence of the prudent, I
wil reiect. Blessed is the man that hath not gone in the
counsel of the impious. Counsel shal kepe thee, &
prudence shal preterae thee There is health, whe e
is much counsel. A man of counsel wil not destroy
vnderstanding. Gold and Silver are the establish-
ment of the feere: and Counsel is wel accepted aboue
them both. Seeke counsel alwayes of a wise man.] said
Tobias to his sonne. The same al prudent men ob-
serue, and teach by word and example.

Examples of
imprudent
worldly poli-
tiques.

5. Of imprudent men, and bad successe, examples
abund. King Saul being tempted with foolish emula-
tion, because greater praise was given by simple we-
men, to Dauid, then to him, yealed to the passion
of

Pro. 13. 9. 16.
ch. 14. 7. 15.
16. 18.

ch. 31. 7. 30.

1/5 7. 11.

Eccle. 8. 7.
10.

Luc 16. 9. 11.
Mat. 23. 7.
1. 2.

Ro 8 7. 6.
1. Cor 1.
7 19.

Psal. 1. 7. 1.

Pro 1. 7. 11.
Eccle. 25. 7.
6 7.

ch 31. 7 22.
ch 40. 7 25.

Tab. 4. 7 13

1 R 22 18. 7.
6. 7. 8. 9. 10.

7. 11. ch 19.
of 7. 1. 9. 11.

of enuie, and lost both grace, and wit, erred often in iudgement, and consequently in his actions. He attempted often to kill Dauid, and cruelly persecut him, but neuer preuailed against him. He fel into extreme distresses, consulted a Pythonical spirite, and perished in battel. [King Roboam answered his people with rough wordes, leauing the counsel of the Ancients, which they had geuen him: & he spake to them according to the counsel of the yong men. The Pharises and the Lawyers] despised the counsel of God against themselues, being not baptized of Iohn Baptist] To both Pharises and Sadduces, our Lord said: [The face of the element, you shal skil to discerne: and the signes of times can you not?]

Iustice; and other vertues annexed, Pietie, Reuerence, Obedience, Gratitude, Liberalitie, and Freindship, are necessarie.

ARTICLE 19.

Iustice in a large signification, importeth al right performing of humane actions. And so it comprehendeth al vertues, as the Philosopher describeth it, saying [*Iustitia in se virtutes continet omnes.*] And our Saviour in this general sence, useth the same word Iustice: where teaching the perfect obseruation of al the commandments, and good workes, he saith [Vnles your Iustice abound more then that of the Scribes and Pharisees, you shal not enter into the kingdome of heauen] But in more strickt sence, it is one of the foure Cardinal vertues: by which euerie one possesseth, and yeeldeth to others, that which is theirs, according to equitie, in due and equal portion. And to this principal vertue, are annexed other particular vertues, which render also to euerie one, that which is due, yet not in equal, but more or lesse proportiō,

Iustice in general, conteineth al vertues; in special is one of the foure cardinal vertues.

R

according

according to the diuersitie of persons, and states. As Pietie, Reuerence, Obedience, Gratitude, Liberalitie, and Friendship. Al Which, are seuerally required in their due times, places, occasions, and other circumstances, diuersly occurring: and sometimes manie of these vertues are requisite in the same action.

Abraham in
one and the
same act, ex-
ercised diuers
vertues.

2. As when Abraham to appease strife, betwix his owne, and Lots heardsmen: not only granted to them al that was iust, but also of his Pietie towards Lot, being his brothers sonne, recourning him as his owne brother: with great kindnes besought him to kepe Freindship with him, and his seruants; and of his bountifull Liberalitie, gaue him leaue to choose what land he liked best [Let there be no brawle, I beseech thee, betwen me and thee (said Abraham to Lot) and betwen my heardsmen, and thy heardsmen: for we are brethren. Behold, the whole land is before thee: goe apart from me, I pray thee; If thou wilt goe to the left kand, I wil take the right: if thou choose the right hand, I will passe to the left.] Also Heathen Kinges moued by moral vertue, did that which was iust, when their seruants had done wrong. For [when Abraham rebuked Abimelech, King of Gerara, for a wel of water, which his seruants had taken awaie by force, Abimelech answered: I knew not who did this thing: yea, and thy selfe didst not tel me, and I heard not of it, but to day. Abraham therfore tooke sheepe and oxen, and gaue to Abimelech, for a testimonie, that the wel perteyned to Abraham, and both of them made a leage] Likewise Isaac, after some iniuries susteyned, was peaceably permitted to dwell in Gerara, and to enioy his welles, which he had digged. And so [he and Abimelech made a league] Iacob made a couenant with Laban, saying [My iustice shal answer for me to morow before thee, when the time of the bargaine shal come] Innumerable other examples occurre in the holie Scriptures, commending

Gen. 13. 7. 3.

6.

7.

ch. 11. 7. 31.

16.

17.

ch. 16. 7. 14.

22. 31.

ch. 30.

7. 33.

ding the necessitie, and excellencie of iustice.

3. Abundance also of admonitions doth confirme the same. Of Iustice in general, Salomon saith [The treasures of impietie shal profite nothing: but iustice shal deliuer from death. The blessing of our Lord, is vpon the head of the iust: but iniquitie couereth the mouth of the impious. The worke of the iust vnto life: but the fruite of the impious vnto sinne. As a tempest passing, the impious shal not be: but the iust as an euerlasting foundation] Of the special vertue of Iustice, he saith [A deceitful ballance, is abomination before God; and an equal weight is his wil. Weight and weight, measure and measure, both are abomination before God] He that gathereth treasures, with a lying tongue, is vaine, and witlesse, and shal stumble in the snares of death.] And the like of the vertues annexed.

Commenda-
tion of Iustice
in the holie
Scripture.

4. Pietie (saith S. Paul) is profitable to al things: hauing promise of the life that now is, and of that to come. If anie hath not care of his owne, especially of his domesticals, he hath denied his faith, and is worse then an Infidel. Pietie with sufficiency, is a great gaine. Pursue Iustice and Pietie] Honour of Parents, requireth both Pietie in relec-
ting their necessities, and Reuerence to their persons.

Pietie.

Like wise, Reuerence is due to al other persons, according to order and degree. [Before the hoare head rise vp (saith the Law) and honour the person of an old man; and feare the Lord thy God. Rebuke not a Senious (saith S. Paul) but besech him, as a father. The Senious which are among you, I besech (saith S. Peter) my selfe, a fellow senious] Sara obeyed Abraham, calling him lord] Performing both due reuerence, and obedience. As God ordayned, that the wife shal be vnder her husband

Reuerence.

Obedience.

bandes power: and he shal haue dominion ouer her. According to the common knowne dutifull obedience of the sonne to his father, and of the seruant to his lord, or master, God requireth, at least the same respect to be had of himselfe, which supposition sufficiently proueth the necessitie of obedience towards al Superiours, whereof more is to be said in the proper place. Of Gratitude to Benefactors, Salomon saith [He that rendreth euil things for good; euil shal not depart from his house.] And S. Paul exhorting to gratitude, saith [Let the peace of Christ exult in your hartes, and be thankful] And much commendeth the grateful affections of the Galatians towards himselfe, though they were faultie in other respects, saying to them [I giue you testimonie, that if it could be done, you would haue plucked out your eyes, and haue geuen them to me] Liberalitie is the meane vertue, betweene the two extreme contrarie vices, of Auarice and Prodigalitie. And is worthily commended in holie writte [Some diuide their owne goodes (saith Salomon) and are made richer: others take violently not their owne, and are alwayes in pouertie. He that trubleth his house (by waste and prodigalitie) shal possesse the windes] shal shortly blow al away; like chaffe in the winde [He that pursueth auarice, disturbeth his house: but he that hateth giftes, shal liue. Manie are freindes of him that geueth giftes. He that is iust, wil geue, and wil not cease. It is a more blessed thing (said our Sauour) to geue, rather then to take] Of the liberal Almeseman it is said [He distributed, he gaue to the poore: his iustice remaineth for euer.] True & perfect Amitie, maketh a freind to be euen as much an others mans as his owne. *Amicus est alter idem.* [He loueth at al time (saith Solomon) that is a freind: and a brother is proued in distresses. A man amiable to societie, shal be more freindlie, then a brother

Gratitude.

Liberalitie.

Amitie.

ch. 3. v. 16.

Mal. 1. v. 6.

Artic. 23.

Prov. 17.

v. 13.

Colos. 3. v. 13.

Gal. 4. v. 15.

Pro. 11. v. 24.

29.

ch. 15. v. 27.

ch. 19. v. 6.

Ch. 2. 16.

Ach. 20. v.

31.

Pf. 11. v. 9.

1 Cor. 9. v.

9.

Pro. 17. v.

17. ch. 18. v.

24.

ch. 3. v. 16.

ch. 17. v. 13.

Gen. 14.

10. 11. 12.

14. 15. 16.

ch. 23.

4. 9. 16.

ch. 49.

11.

ther. A man that with fayre, and feaned wordes, speaketh to his freind, spreadeth a nette to his steppes. There is a freind in name only a freind. A companion is pleasant with his freind in deliquations: and in the time of tribulation, he will be an aduersarie] So the wiseman aduiseeth to be a true freind, not a feaned. To beware of a feaned freind: and to esteeme much a sincere freind.

Fortitude, and other vertues annexed, Magnanimitie, Patience, Longanimitie, and Perseuerance, are necessarie.

ARTICLE 20.

Fortitude consisteth in doing and suffering hard, and lawful things. By which vertue Abraham feared not, with three hundred and eightene stout men of his owne people, to assault foure Kings with their armies, which had newly overcome fise other Kings, and their armies, and had caried away manie captiues, and amongst the rest, had led away Lot, Abrahams brothers sonne, with al his familie, & substance, and so pursuing the victors, stroke them, and brought backe al the substance, and Lot his brother, with his substance, the women also and the people] By greater Fortitude, and heroical Magnanimitie, which excelleth the ordinarie corege of valient men, the same Abraham obeyed Gods commandmēt, being willing & readie to sacrifice his beloued young sonne Isaac, which God most highly commended and rewarded, with manie great blessings to him, and his issue, and al that imitate him, in faith, obedience, and fortitude, against difficult tentations to the contrary: With verie great fortitude, accompanied with other vertues. Ioseph the Patriarch, being yet young,

Fortitude, and Magnanimitie were admirable in Abraham.

Great in Ioseph.

Likewise in
Dauid,

constantly refused to committe aduourtrie, wherto his
Mystresse day by day importunely solicited him]
Young Dauid armed with admirable fortitude, vn-
dertooke the single combat against Goliath, saying;
[Our Lord which hath deliuered me from the hand
of the lion, and of the beare, he wil deliuer me from
the hand of this vncircumcised Philistian] So eue-
rie one that ouercommeth the spirite of pride, and
of carnalitie (signified by a lion, and a beare) is able
also to ouercome al tentations, of the world, the
flesh, and the diuel.

Praise of For-
titude in holic
Scriptures.

2 The hand of the strong (saith Salomon) shal rule,
but the hand which is slouthful shal serue vnder tri-
butes. The sluggard wil and wil not: but the soule of
them that worke, shal be made fatte. Feare casteth
downe the slouthful, and the soule of the effeminate,
shal be hungrie. The slouthful saith: A lion is without,
in the middes of the streetes, I am to be slaine. If thou
despayre, being wearie in the day of distresse, thy
strength shal be diminished] Manie like sentences are
written by the wiseman. And wi^dome it selfe admo-
nisheth al] Not to feare them that kil the bodie, and
are not able to kil the soule]

Vertues an-
nexed to For-
titude,

Patience.

3, To the better accomplishment of true fortitude,
perteyne these vertues: feuerally commend in holic
Scriptures. Patience of the poore (saith the Royal Pla-
mist) shal not perish in the end. My soule (saith he) be
subiect to God, because my patience is fro him. The do-
ctrine of a man, is knowne by patience (saith Salomō,
& his glorie is to ouerpasse vniust things. By patience
the Prince shal be pacified: and a soft tongne shal
breake hardnes. In your patience you shal possesse
your soules] saith our Sauour. S. Paul teacheth, that
[Tribulation worketh patience: Patience probation;
probatio hope: & hope consu^rideth not. We expect
by patience. In al things, let vs exhibite our selues, as
the Ministers of God, in much patience, tribulation, in
distres-

distresses, in stripes, in prisons. The fruite of the Spirit, is charitie, ioy, peace, patience, benignitie, goodnes, longanimitie, with al humilitie and mildnes: with patience and longanimitie, with ioy. Pursue iustice, pietie, faith, charitie, patience, mildnes, longanimitie. Patience is necessitie for you: that doing the wil of God, you may receiue the promise. By patience, let vs runne, to the sight proposed vnto vs. Let patience haue a perfect worke (saith S. Iames) that you may be perfect, & intyre, failing in nothing] Againe, our Saviour saith; [He that perseuereth to the end, shall be saued] Therefore againe S. Paul admonisheth, not only to haue patience, but also to perseuer in Gods seruice, and to suffer euē to the end, saying according to the doctrine of Salomon. & of Christ our Lord [Be thou not wearie, whiles thou art rebuked of our Lord. Perseuere ye in discipline. As vnto childre doth God offer himself to you. For what sonne is there, whom the father doth not correct?]

Longanimitie is patience with ioy, and constancie.

Perseuerance perfecteth patience.

Temperance, & other vertues annexed; Continencie, Meekenes, Humilitie, and Modestie, are necessarie.

ARTICLE 21.

Temperance, the fourth Cardinal vertue, consisteth in the moderation of meate, drinke, and of other corporal things, perteyning to mans bodie, or appetite. That this is a true moral vertue, is cleare by the light of nature, which taught Assuerus a Heathen King, to provide that in a great feast, which he made to the Princes of his Kingdome, none should be compelled to drinke more then they desired [But as the King had appointed, making each of his Princes ouerseer of euerie table, that euerie one might take what he would.] By which Royal ordinance, it seemeth that there was then amongst the more barbarous people, the like drunkardes custome, as is

Examples of more temperance in some heathen people, then is now in some that beare the name of Christians.

now

now againe reigneth, especially in countries infected with heresie, not only to drinke excessiue, but also to vrge, and force others to answer them with like intemperance, worse then beastly. For brute beastes can not be compelled to drinke more then they list, by anie meanes that man can vse: much lesse doth anie beast constrain an other, to exceede the bondes of nature; but because brutish men passe al beastes in this kinde, both in themselves, & towards others; the more ciuill heathen Princes, corrected the inhumane and vnnatural pressing of others to such exccsse. Much more ought good Christians to auoide the filthie crimes of intemperance, as wel in their owne persons, as in drawing others into fellowship of wickednes.

Intemperance
is greater in
some men,
then in anie
beasts.

Admonitions
to vse tempe-
rance,

2. Against this so sotish vse of drunkennes, and gluttonie, and for due moderation in eating, drinking, and other humane conuerfations, Salomon geueth manie necessarie admonitions, telling the bad successe of the one, and good fruite of the other [He that is delighted with much quaffing of wine, leaueth contimelie in his munitions] that is, leaueth shame in his memorie and posteritie [The iust eateth and filleth his soule, but the bellie of the impious is vnfatiable. Wine (and euerie liquor that can make drunke) is a luxurious thing, and drunkennes tumultuos: whosoever is delighted therewith, shal not be wise. He that loueth good chere, shal be in pouertie: he that loueth wine, and fatte things, shal not be rich. Be not in the feasts of great drinkers, nor in their comessations, which contribute flesh together to eate: because they that are geuen to drinking, and that pay shottes, shal be consumed: and drouinesse shal be clothed with ragges. To whom is woe? to whose father is woe? To whom browles? to whom ditches? to whom woundes without cause? to whom bloud shedding eyes? Is it not to them, that passe their time in wine? and

Eph. 1. 7. 3.

Pro. 12. 7.

11.

ch. 33. 7. 23.

ch. 10. 7.

1. ch. 21. 7.

17.

h. 23. 7. 20.

21.

19.

30.

31.

and studie to drinke out their cuppes? Behold not wine when it waxeth yelow: When the colour thereof shal shine in the glasse, it goeth in pleasantly; but in the end, it wil bite like a snake: and as a basiliske it wil powre abrode poysons. Thou hast found honey; eate that which sufficeth thee (and no more) lest perhaps being filled, thou vomitte it vp.] And further exhorteth not only to abhorreal excessse, but also to shunne al danger therof, saying [Geue not to kinges, & Lamuel, geue not wine to kinges: because there is no creature, where drunkenes reigneth: and lest perhaps they drinke, and forgete iudgements; and change the cause of the children of the poore] An other diuine preacher saith [A workeman that is a drunkard shal not be rich, and he that contemneth smal things, shal fal by litle & litle wine, & women make wifemen to apostarate, & shal reprove the prudēt. Woe to you that are mightie to drinke wine (saith Isaias) & stout men in drunkenes.]

3. Sobrietie and al temperance are most especially required in Christians, because we are not borne of the flesh, but regenerate of the Spirite, hauing renounced the world, the flesh, and the diuel, who by intemperance first seduced Eue, and she then allured Adam, in whom al mankind fel. And for so much as al men must eate, drinke, couer their bodies, slepe, rest, and vse other refreshing of bodie, and minde: there is more danger of exceding, in these things which necessarily must be done, then in other things, from which men may wholly abstaine. And therefore our Sauour saith: [Looke wel to yourselues, lest perhaps your hartes be ouercharged, with surfeiting, and drunkemes, and cares of this world.] Not forbidding the necessarie vse, but warning to beware of anie excessse. Also S. Paul exhorteth to sobrietie, saying [As in the day, let vs walke honestly:

In thinges necessarie must be special care to kepe moderation.

not in bankeringes, and drunkennes, not in chamberinges, and impudicities; and make not prouision for the flesh in concupiscences. Be not drunke with wine, wherein is riotousnes. They that be drunke, be drunke in the night (in darkenes of sinne) But we that are of the day (in light of grace) are sober.] *Ephes. 3. 7. 18. 1 Thes. 5. 7. 8.*

Vertues ad-
joynd to Te-
perance.

Continencie
and Chastitie.

Clemencie &
Mekenes.

4. Vnto this vertue of Temperance belong also the necessarie vertues of Continencie, and Chastitie, in due degree of euerie state. As in married persons matrimonial chastitie, and temporal continencie for the special times of prayer. In single persons perpetual, during the same state of life. Example of temporal chastitie is conspicuous in young Tobias, and his spouse Sara, by the counsel of S. Raphael the Angel [who were continent, three dayes, geuing themselves to prayer.] The wiseman desiring to be made partaker of wisdom, and knowing that he could not so be, but by the gift of God, earnestly prayed God for the same, and for al vertues. S. Paul numbred the vertue of Continencie amongst other special vertues, saying [The fruite of the Spirite is charitie, mildnes, modestie, continencie, chastitie] And speaking of al vertues in general, maketh special mention [of iustice and chastitie: faith and chastitie: pietie and chastitie] testifying that chastitie is an especial companion, and very nere adioyned to other greatest vertues. An other vertue annexed to Temperance is Clemencie [which vertue (saith Salomon) prepareth life.] Again saith he [The kinges Clemencie is as the later showre. Mercie and Truth kepe the King: and his throne is strengthened by Clemencie. The seruant of our Lord must not wrangle, but be milde, towards al men: apt to teach: patient with modestie, admonishing them that resist the truth: lest sometime God geue them repentance to know the truth: and they

they recover themselves from the snares of the diuel: of whom they are held captiues at his wil] Humilitie in like maner is an indiuidual companion of Temperance, a most necessarie and an highly commended vertue [Before I was humbled (saith the Royal Prophete) I offended. It is good for me & God, that thou hast humbled me. Our Lord (saith the most blessed Virgine) hath regarded the humilitie of his hand-maide. He hath dispersed the proude in the concept of their hart: He hath deposed the mightie from their seate, and hath exalted the humble] Our Lord himselfe saith [Whosoever shal humble himself, as this litle childe, he is greater in the kingdom of heauen. Blessed are the poore in spirite; for theirs is the kingdom of heauen. Blessed are the meeke: for they shal possesse the land. Lerne of me, because I am meeke, and humble. He that exalteth himselfe, shal be humbled: and he that humbleth himselfe shal be exalted] For better tempering al humane conuersation, in countenance, speech, & gesture, Modestie is no lesse necessarie then the other vertues mentioned [In much talke (saith wise Salomon) there wil not want sinne: but he that moderateth his lippes is most wise. A soft answer breaketh anger. He that moderateth his wordes, is lerned and prudent. And the lerned man is of a precious spirite. The foole also, if he hold his peace, shal be reputed wise: and if he close his lippes, a man of vnderstanding. The end of modestie, the feare of our Lord, riches, and glorie, and life. Let your modestie be knowne to al men (saith S. Paul) Put ye on the bowels of mercie, benignitie, humilitie, modestie, patience Be not litigious, but modest. The wisdom that is from aboue (saith S. Iames) is chaitte, peaceable, modest, swasible, consenting to the good, The inward (spiritual) man of the hart (saith S. Peter) is

Humilitie.

Modestie.

hidden in the incorruptibilitie of a quiet, and modest spirite : which is riche in the sight of God.] S. Iohn ^{3. Iohn. 7. 10} taxeth the immodestie of Diotrepes, a troublesome Prelate, saying of him, that [he with malicious wordes chatting against vs : and as though these thinges sufficed him not; neither himself doth receiue the brethré: and them that doe receiue, he prohibiteth, and casteth out of the Church] And S. Iude also chargeth a Sect ^{Iude. 7. 4.} of Heretikes for immodestly [contending with the teachers of truth] & for their contemning, and [despising Dominion, and blaspheming Maiestie. When Michael the Archangel disputing with the diuel, made altercatiō for the bodie of Moyse; he durst not inferre iudgement of blasphemie, but said: Our Lord command thee.] ^{3. 9.}

Al are bond to honour their fathers, and mothers: especially to assist them in necessitie, spiritual and temporal.

ARTICLE 22.

THUS much being interposed concerning the foure Cardinal vertues, with the others annexed; al which pertain to mans dutie toward himself, and his neighbour: we procede to the more expresse commandments of the second table. The first of which is, that euery one must honour, and if neede require, must assist his father and mother, spiritually and temporally. As al pious children haue done in the Law of nature: in the written Law; and more especially in the Law of grace. For declaration wherof it wil suffice most breely, and as it were barely to recite certaine holie Scriptures, as wel instructing vs by way of example, and of precept: as by the threatned punishment

CHRISTIAN DOCTRINE. Art. 22. 141

punishment of offenders in this behalfe, & of promised reward to the obseruers. In the Law of nature [Sem & Iapheth] shewed their dutiful respect, & performed their bonden dutie, towards Noe their father, by covering his imperfection. Contrariwise his other sonne Cham dishonored his father, deriding him] For which the first two were blessed, and Cham was cursed. Ioseph with singular care both prouided temporal relese for his father, and his whole familie, in time of scarfitie; and with very great respect honored his father, in al his life, and after his death. So did Iacob honour his father Isaac. Isaac honored Abraham: and Abraham his progenitors.

Examples of honoring, and dishonoring parents.

2. God also expressly commandeth by his written Law, saying [Honour thy father, and thy mother: that thou maist be long liude vpon the earth: which the Lord thy God wil geue thee] Touching transgressors, the same Law saith: [He that striketh his father, or mother, dying let him dye. He that curseth his father or mother, dying let him dye. Let euerie one feare his father, and mother, If a man begette a stubborn froward sonne, that wil not heare the commandments of his father and mother; and being chastined, contemneth to be obedient: they shal take him, and bring him to the Ancients of the citie, and to the gate of Iudgement, and shal say to them: This our sonne is froward, and stubborn: he contemneth to heare our admanitiōs: he geueth himself to comefation, and to riote, and to bankeringes: the people of the citie shal stone him, and he shal dye: that you may take away the euil out of the middes of you: and al Israel hearing it, may be a fraide.]

The Law of God & nature bindeth children to honour their parents.

3. A wise sonne (saith Salomon) maketh the father ioyful: and the foolish man despiseth his mother. A foolish sonne is the anger of his father: and the sorrow of the mother, that bare him. He that afflicteth his

Other admonitions to obserue this commandment,

father, and fleeth from his mother, is ignominious
 and vnhappy. He that curseth his father, and mo-
 ther, his lampe shal be extinguished in the middes of
 darkenes. The inheritance, whereunto haste is made
 in the beginning, in the latter end shal lacke blef-
 sing. He that pilfereth anie thing from his father; and
 from his mother: and [saith: This is no sinne: is the
 partaker of a mankiller] comitteth like sinne, as if he
 should kil an other man. [Hearc your fathers iudge-
 ment, o children (saith the diuine preacher) and so
 doe, that you may be saued. As he that gathereth
 treasure; so he also that honoreth his mother. He that
 honoreth his father, shal haue ioy in children; and in
 the day of his prayer he shal be heard. He that ho-
 noreth his father shal liue the longer life; and he that
 obeyeth the father shal refresh the mother. He that
 feareth our Lord honoreth his parents: and as his
 lordes, he wil serue them that begate him. In worke
 and word, and in al patience honour thy father, that
 blessing may come vpon thee from him: and his blef-
 sing may remaine in the latter end. The fathers blef-
 sing establissheth the houses of the children: but the
 mothers curse rooteth vp the fundation. Glorie not
 in the contumelie of thy father: for his confusion is no
 glorie to thee. For the glorie of a man is by the ho-
 nour of his father: and the father without honour is
 the dishonour of the sonne. Some receiue the old age
 of thy father, and make him not sorowful in his life.
 And if he faile in vnderstanding, pardon him, and
 despise him not in thy strength. For the almes to the
 father, shal not be in obliuion. For good shal be re-
 stored thee, for the sinne of thy mother (if thou with
 compassion and reuerence be sorie, and pray for her)
 and in iustice it shal be builded to thee: and as y e
 in the cleare wether shal thy sinnes melt away. Of
 what an euil fame is he, that forsaketh his father?
 and

Fathers blef-
 sing is of great
 value.

ch. 19. v. 16.
 ch. 20. v. 10.
 21.
 ch. 18. v. 14.

Ecclesi. 3. v. 1.

5.

6.

7.

8.

9.

10.

11.

12.

13.

14.

15.

16.

17.

18.

Mat. 15.

7. 6.

Phis.

11. 14.

Colo.

10. 1.

1 Co.

14.

1 Ti.

7. 8.

and he is cursed of God, that doth exasperate his mother.]

4. Christ our Saviour sharply reprehendeth the Scribes and Pharisees, for perverting this commandment to their lucre, with pretence of Religion saying, to them[God said: Honour thy father and thy mother: He that shal curse father, or mother, dying let him dye. But you say: Whofeuer shal say to father, or mother: The gift (of Sacrifice, or oblation) whatsoever procedeth from me, shal profite thee; and shal not honour (helpe and releue) his father and mother; And you haue made frustrate the commandment of God, for your owne tradition]. S. Paul admonisheth Christians carefully to fulfil this commandment, saying [Children obey your parents in our Lord, for this is iust. Honour thy father, and thy mother, which is the first commandment in the promise, that it may be wel with thee, and thou maist liue long, vpon the earth. And you fathers, prouoke not your children to anger, but bring them vp in the discipline, and correption of our Lord. Children obey your parents in al thinges: for that is wel pleasing to our Lord. Fathers prouoke not your children to indignation, that they become not discouraged. Children lay not vp treasures for the parents (ordinarily) but the parents for the children. This command (parents) that they be blamelesse. If anie man haue not care of his owne: and especially of his domesticals, he hath denied the faith: & is worse then an Infidel.]

Christ explaineth this commandment: teaching that children are bond to helpe their parents in al necessities.

Parents are likewise bond to helpe their children,

All are bond to honour, and obey, spiritual and temporal Superiors.

ARTICLE 23.

VVE haue exāples in the Iewes, both of obedience & disobedience, toward Superiors. Some-

Vnder the
name of parētis
al other supe-
rious are con-
teyned.

Berwen them
also is a bond
of mutual
helpe, when
neede requi-
reth.

Sometimes they obeyed Moyſes very diligētly. As whē Exo 12. 7. 3.
they made their first Paſch, immolating in euerie fa- 4. & c. ch. 13.
milie a lambe, in ſuch time, place, and maner, as was 7. 17. ch. 14.
commanded. Also in marching and lodging, where 7. 4. ch. 33. 7.
God directēd them by his ſignes, of the cloud by the 8.
day, and pillar of fire in the night, & the like: as God
commanded them by the mouth of Moyſes, & Aaron.
Sometimes manie diſobeyed, murmuring againſt Ex. 16. 7. 1.
their Superiors, yea ſome breaking into ſchiſme, and 2. 31. 32.
open rebellion. Namely Core, Dathan, and Abiron, Num. 16. 7.
enuying the functions, and auctoritie of Moyſes, and 2. 2. 5. 6.
Aaron. Also Hon of the tribe of Ruben, and two hun-
dred and fifetic other principal men, roſe againſt
Moyſes and Aaron, and drew manie into murmura-
tion, & rebellion. Which God puniſhed, by the earth
ſwallowing them into hel, and fire from heauen, con-
ſuming fourtene thouſand ſeuē hundred of the cō-
mon people, for adhering vnto the captaine Rebels.
It was alſo ordayned by the written Law, that [who-
ſoeuershould be proud, reſuſing to obey the cōmand Deut. 17. 9.
ment of the High prieſt, for the time bearing that of- 12.
fice, ſhould be puniſhed with death.]

Power and au-
thoritie re-
maine in euil
Superiors.

2. Which power and auctoritie Chriſt auouched
to remaine in the Prieſts, though they were degene-
rate in maners, not doing the good thinges, which
they taught: yet [becauſe they ſate vpon Moyſes Mat 23. 7. 1.
chayre, al were bond to doe, and obſerue al thinges,
which they taught, but according to their workes
doe ye not: for they ſay, and doe not] And eſta-
bliſhing his Diſciples with ſpecial auctoritie, he ſaid
to them in plaine termes [He that heareth you, hea-
reth me: and he that deſpiſeth you, deſpiſeth me:
and he that deſpiſeth me, deſpiſeth him that ſent
me.] S. Paul ſpeaking of his owne, and other Lec 10. 7.
Apoſtles auctoritie ſaith [He that deſpiſeth theſe 10.
thinges, deſpiſeth not men, but God, who alſo hath 1. Theſ. 4.
guen 7. 8.

1. *Theſ. 3. 7.* geuen his Holie Spirite, in vs. And if anie obey not
 14. our word; note him by an Epistle.] To S. Titus a
 Tit. 2. 7. 15. Biſhops, he ſaid [Rebuke with auctoritie. Let no
 Heb. 13. 7. 17. man contemne thee] The Hebrew Chriſtians he ad-
 moniſhed ſaying [Obey your Prelates, and be ſub-
 iect to them: for they watch, as being to render ac-
 count for your ſoules.]

3. In like maner, al ſubiectes are bond to obey Subiects are
 temporal Princes, and Superiours. So the Iſraelites also bond to
 10. 1. 7. 17. promiſed obedience to Iſue, ſaying to him [As honour and
 we obeyed Moyses in al thinges, ſo wil we obey obey temporal
 thee also. He that ſhal gaineſay thy mouth, and Superiours,
 not obey thy wordes, that thou doeſt command
 him, let him dye] Salomon ſaith [The minde of
 1. 1. 7. 18. the iuſt, meditateth obedience: the mouth of the im-
 10. 7. 2. pious redundeth with euils. As the roaring of a lion:
 14. 7. 21. ſo also the terrour of the King: he that prouoketh
 him, ſinneth againſt his owne ſoule. Feare our Lord
 my ſonne, and the King.]

4. Our Sauour confirmeth the ſame due obe- Also Chriſtiā,
 dience to Princes, yea though they erre in Religion, & Catholiques
 ſaying [Render the thinges that are Caſars, to Ca- are bond to
 ſar: and the thinges that are Gods, to God.] eu- honour and
 1. 22. 7. 21. dently diſtinguiſhing that ſome thinges pertaine to obey Infidel
 temporal Princes, which are enimies to God, and Princes in tē-
 to truth; Which muſt be rendered vnto them. But poral cauſes.
 ſpiritual thinges pertaining to Religion, muſt be
 rendered to God, not to Caſar. Yea to Pilate,
 1. 19. 7. 11. Caſars deputie, our Lord, ſaid [Thou ſhouldeſt
 not haue ante power againſt me, vnles it were ge-
 uen thee from aboue. Therefore he that hath be-
 trayed me to thee, hath the greater ſinne] Al which
 Saint Paul farther explaneth, ſaying [Let euerie
 ſoule be ſubiect to higher powers. For there is no
 power, but of God. And thoſe that are: of God
 are ordayned.] Becauſe God either geueth, or per-
 mitteth al auctoritie, that is in the whole world. And

draweth good from both lawfull, and vnlawfull vse of
 auctoritie. [Therefore (saith the same Apostle) he that
 resisteth the power, resisteth the ordinance of God. 7. 2.
 And they that resist, purchase to themselves damna-
 tion] In particular he saith [Seruants be obedient to Eph 6. 7.
 your lordes, according to the flesh (in temporal & bo-
 dilie seruice) with feare and trembling, in the simpli-
 citie of your hart, as to Christ. Not seruing to the eye,
 as it were pleasing men: but as the seruants of Christ, 7.
 doing the wil of God from the hart; with a good wil 8.
 seruing as to our Lord, and not to men, knowing that
 euerie one, what good soeuer he shal doe, that shal he
 receiue of our Lord; whether he be bond, or free. We- Col 3. 7.
 men be subiect to your husbandes, as it be houeth in 18. 20.
 our Lord. Children obey your parents in al thinges:
 for that is wel pleasing to our Lord] He willeth Titus Tit. 3. 7.
 the Bishop of Crete, amongst other instructions [to
 admonish his people, to be subiect to Princes, and Po-
 tentates, to obey at a word, to be readie to euerie
 good worke] The same doth S. Peter teach al Chri-
 stian people, saying [Be subiect to euerie humane crea- 1. Pet. 2. 7.
 ture, for God (that is, to euerie Prince, Magistrate, & 13. 14.
 Superior, whom God appointeth, or suffereth to haue
 dominio among men: so farre as Gods Law is not vio-
 lated) whether it be to the King, as excelleng: or to Ru-
 lers, as sent by him, to the reuenge of malefactors, but
 to the praise of the good. For so it is the wil of God, 17.
 that doing wel, you may make the ignorance of vn- 18.
 wisemen to be dumme. Feare God. Honour the King.
 Seruants be subiect in al feare (in reuerential feare) to
 your masters: not only to the good, and modest, but
 also to the waward. For this is grace (or the effect of
 grace, and cause of thanke, and reward) before God: 19.
 if for conscience of God (for conscience, or iustice
 sake) a man sustaine sorowes, suffering vniustly.] Al Rom. 13. 7. 3.
 therfore, as the holie Apostles teach, and admonish
 [must be subiect of necessitie (that they may auoide
 sinne

finne, and punishment, and gaine reward of God) not only for wrath, but also for conscience sake. Render therefore to al men their due: to whom tribute is due, render tribute: to whom custom is due, render custom: to whom feare is due, render feare: to whom honour is due, render honour.] And so to al Superiors. To spiritual Prelates, spiritual obedience, to temporal, Princes, temporal obedience.

5. In this fundamental doctrine therefore, as well of the old Law, as of Christ, and his Apostles, al good Christian Lawes, both Ecclesiastical, and Ciuil are grounded, warranted, and confirmed.

The Lawes of the Church, and common wealthes are grounded in Gods Law.

The more especial Precepts of the Church are these five.

1. To kepe al Sundayes, and certaine other festiual dayes holie: by abstayning from seruile, & gainful workes: and by personal presence at the holie Masse, the Christian Sacrifice. Which is further proued, & declared in this third Part. Article 17. and 46.
2. To receiue the most blessed Sacrament, at least euerie Easter, or within seuen dayes before or after. Proued in the second Part. Article 21.
3. To confesse sacramentally, at least once euerie yeare. Also proued in the second Part. Article 17.
4. To fast, and kepe other abstinence, in certaine appointed times. As is proued in the next ensuing Article 24.
5. Not to solemnize Mariage within certaine times prohibited. Al which Precepts: and others perteyning to particular persons, and purposes, are proued by the holie Scriptures, recited in this, and other Articles here mentioned. And further confirmed in the fourtie sixt Article folowing. The Lawes, & Statutes: of temporal kingdomes: Common wealths: Cities, Princes, & other Ciuil Magistrates, are moe in nūber, then can be recited; very diuers, in diuers places,

and times. And are also proued in general, by the former groundes, & further confirmed in the fourtie seuenth Article.

Al Christians are bond, sometimes to abstaine from certaine meates; and to fast: by Diuine, and Ecclesiastical Lawes.

ARTICLE 24.

CONCERNING therefore the particular Precept of Abstinence, and Fasting (which our Aduersaries of this time much impugne; it is proued to be iust, wholsome, and religious in this present Article, here for this purpose inserted. Almighty God our Creator hauing made [al sortes of herbes that feede, and al trees that bring fruite, to be the meate of man] as also flesh of beastes, and birdes, at least after the general flood; yet from the very beginning of the world, euen in Paradise, he excepted one tree: commanding man to abstaine from it, vpon paine of death, saying to Adam [Of euerie tree (of Gen. 1. 7. 16. al other trees) of Paradise, eate thou. But of the tree of knowledge, of good and euil, eate thou not. For in what day soeuer thou shalt eate of it, thou shalt dye the death.] And according to this premonition, so sowne as Adam had transgressed this precept of abstinence, though he was by and by penitent for it; yet both he, and al his future progenie, besides other penalties, were subiect to death; euerie one decaying, and dying, as Gods former threatening, and subsequent sentence iustly require, saying [Dust thou art, and into dust thou shalt returne] Again after the flood, our Lord expressly gaue an other commandment of abstinence, saying to Noe; [Al that moueth, and liueth shal be yours, for

Certaine abstinence from meate was commanded in the state of innocencie.

Gen. 1. 7. 16.
10. ch. 9. 7. 3.

ch. 1. 7. 16.
17. 18.

7. 19.

ch. 9. v. 4. 5.

for meate; euen as the grene herbes, haue I deliuered al to you : Saving that flesh with bloud you shal not eate. For I wil require the bloud, of your soules, at the handes of al beastes, and at the hand of man.] Which precept was geuen, as wel to make man, the more to abhorre manslaughter: as to exercise the faithful seruants of God, in obedience: and for Ceremonie sake, as the same, and manie other ceremonial Lawes, were afterwards added. For it was lawful to kil beastes, and to eate their flesh, but not anie bloud. So we see, there was a precept of abstinence in the state of Innocencie; and also in the Law of nature, after mans fall.

An other precept of abstinence was geuen after the flood.

Deut. 12. v. 15. 16.

2. In the written Law of Moyse, not only abstinence from bloud was againe commanded in these wordes [If thou wilt eate, and the eating of flesh delight thee, kil, and eate according to the blessing of the Lord thy God. Only without eating of the bloud, which thou shalt powre out vpon the earth, as water. Whosoener shal eate bloud, I wil sette my face against his life: and wil destroy him, out of his people.] but also other precepts of abstinence, and fasting were added. It was precisely commanded to abstaine from leauened bread, in the feast of Pasch, seuen dayes together [Seuen dayes shal you eate azimes: in the first day there shal be no leuen in your houses: whosoener shal eate leuen, that soule shal perish out of Israel, from the first day vntil the seuenth day] In the feast of Expiation, euerie yeare, the tenth day of the seuenth moneth was ordayned a perfect fast, from al meate euen vntil night. [Vpon the tenth day of the seuenth moneth, shal be the day of Expiation most solemne (said our Lord to Moyse) and it shal be called holie: and you shal afflict your soules in it, that your Lord your God may become propitious vnto you. Euerie soule that is not afflicted this day, shal perish

Manie other abstinences from certaine meates were added in the written Law.

Leuit. 17. v. 10.

Exo 12. v. 15. ch. 13. v. 7.

Leuit. 23. v. 27. 28 29. No 29. v. 7.

out of his people. The ninth day of the month, from euen vntil euen, shal you celebrate your Sabbathes.] & other feastes. Vpon particular occasions also which might happen, abstinence from certaine meates was forbidde extraordinarily [If an ox with his horne Exo. 11. 9. strike a man, or a Woman, and they dye: he shal be stoned: & his flesh shal not be eaten. 28. ch. 22. 9. (Likewise) The flesh that beastes haue raisted of, before, you shal not eate, but shal cast it to the dogges] Manie kindes also of beastes, fishes, and birdes, were by the Law reputed vncleane, with strict prohibition, not to eate anie of Leuit. 6. 7. them, which are not vnlawful by nature, but only be- 11. 17. 19. 21. cause they were prohibited in that time, for signification sake, and for exercise of obedience. And are now lawful to be eaten. As porke, rabbites, puddings, and the like.

Faithful people were very diligent in obseruing these precepts of abstinence.

3. In obseruing of which ceremonial lawes, of perpetual abstinence from certaine meates, faithful good people were very careful, and zelous. Holie Tobias Tobia 1. 7. kept himselfe free from being contaminate, by eating 12. of meates, which were forbidden by the Law.] Iudith Iudith. 11. 7. said to Holofernes [I can not eate of the things which 2. thou commandest to be giuen me] Daniel and the Dan. 1. 9. 8. other three Hebrew children, in the captiuitie of Babylon, would not eate of the meates, which were provided for them, by the Kings commandment; because the Law of God commanded not to eate such things. Old Eleazarus, and seuen young men brethren, and their mother suffered death, and are glorious Mar- 1. Math. 6. tyrs, because they would not, contrarie to Gods Law, 18. ch. 7. 7. eate swines flesh. Yea S. Peter, after Christs Ascension, 1. 2. 3. 4. durst not eate of such prohibited meates, til it was by Act 10. 7. a vision declared vnto him, that God had altered that 13. 14. 15. Law, the signification therof being fulfilled. And so he was therupon commanded, to receiue penitent Leuit. 23. 7. Gentiles, into the Church of Christ. By which figura- 28. tiue abstinence: & moral obseruation of some fastes

[to

1 Esd. 9. v. 1. [to make God propitious for sinnes] did sufficiently foreshew, that in the new Testament, should be both fasting, and other abstinence, at special times: for Religion sake, for mortification, and for satisfaction.

Mat. 3. v. 4. 4. S. John Baptist (amongst other workes of penance) with his disciples, obserued certaine fastes [Religious old Anne, the widow, serued God night & day in fastings and prayers] The Pharisees also fasted often, which vnto it were an holie worke, they had not therby fallen into hypocrisie. Therefore our Sauour correcting their hypocritical fasting, teacheth the right maner of fasting with sinceritie, and humilitie.

ch. 9. v. 14. And further forshewed expressly [that his Disciples should fast, after that the bridgrome (himself) should be taken from them (said he) they shal fast] Neither can his wordes be wrested, to signifie only fasting from sinne. For that fast, his disciples were bound also to obserue, whiles he yet remained with them. He also calleth this future [fasting, by the name of mourning]

ch. 17. v. 22. At an other time he said: that [there is a kinde of diuel, which is not cast out, but by prayer, and fasting.]

Leuit. 23. v. 28. 5. As for the determinate times of fasting, there is no expresse precept in the new Testament. But by imitation of one special fasting day in the Law of Moses: of other fastes vpon occasions occurring, as of the Niniuites, of other deuout persons, Tobias, Iudith: diuers Prophets; namely of Moyse fasting fourtie dayes together. When he first receiued the Law, and againe when he receiued the same, in the new tables, the first being broken. Likewise of Elias, fasting fourtie dayes. And of our Sauour himselfe fasting fourtie dayes: his holie Apostles instituted, & obserued the holie & solemne fast of Lent: fourtie dayes before Easter.

Mat. 4. v. 1. As it is manifest by perpetual Tradition. Because al Christians doe so obserue it, or know that others doe so obserue it, and haue done in al former times: no Aduersarie being able to shew, anie

S. John Baptist and his disciples, & others obserued voluntarie fastes.

Christ foretold that his disciples should obserue some fastes: after his departure from them.

The determination of time, and maner of fasting is left by Christ to his Church.

Fast of Lent, and Ember dayes were instituted by the Apostles,

other

other beginning of Lents fast. Which is a plaine, and an assured prooffe, that it was begune by the Apostles of CHRIST: & doubles by Christs warrant Els the beginning of so vniuersal an obseruation, would haue bene noted, and recorded, when, and by whom, it had bene first ordayned. Likewise the obseruation of the Ember dayes, foure times, euerie yeare (called. *Quatuor Tempora*: wherof Temper dayes, and by a litle mutation: Ember dayes:) by the same Rule of vniuersal obseruation, without other record, when the same begane, is inuincibly proued to be an Apostolical Tradition, instituted by the Apostles, by Christs commission. The Vigiles also of the more solemne feastes, obserued in al places of Christendom, are confirmed by the very same Rule of Apostolical Tradition. Some other Vigiles, and fastes, not obserued in al places, but only in particular countries, or places, doe so farre bind, as the custome therof is approued, by the Ordinarie Prelates of the same places. Which may also be altered, according to times, persones, and other circumstances, by auctoritie of the same particular Churches: the Supreme visible Head, approving, or not contradicting the same.

Vigiles were instituted by the Church.

VVith some difference in particular Prouinces.

It is forbidde to kil anie man: except by lawfull auctoritie, and in due maner.

ARTICLE 25.

VVilful murder crieth to heauen for reuenge.

MAnslaughter especially wilful murder, is one of those enormous sinnes, which crieth to God, into heauen for reuenge. As our Lord himselfe witnesseth, saying to Cain, when he had slaine his brother [Where is Abel thy brother? What hast thou done? The voice of thy brothers blood cryeth to me, out of the earth. Now therefore cursed shalt thou be vpon the earth, which hath opened her mouth,

2. Thes. 2. 7.

13.

2. Tim. 1. 7.

14.

Hib. 11. 9. 17

Gen. 4. 7. 9.

10. 11. 15.

Apoc. 6. 9.

10.

CHRISTIAN DOCTRINE. *Act. 15. 17*

mouth, and receiued the bloud of thy brother at thy hand] Yea it is also greuous sinne to kil a murderer, without right order of iustice. God also saying [Who soeuer shal kil Cain, shal be punished seuen fold.] After Noes flood, arose manie cruel murderers, as Nemrod, surnamed the Valiant, or violent hunter. And his complices, the Scythians, and other Tyrants. Also king Pharao in Ægypt, and others in diuers places, which being knowne, and holden by the light of nature, to be a most greuous, no maruel that God, Iust, and Mightie, amongst other moral Precepts, expressly commandeth, saying [Thou shalt not murder] Which is often repeted, and punishment of iust death designed by God, for vniustly bereuing others of life [He that striketh a man wilfully to kil him, dying let him dye. If a man, of set purpose kil his neighbour, and by lying in waite for him, thou shalt pluck him out from mine Altar, that he may dye. He that striketh & killeth a man, dying let him dye]

2. Because iustice must be done iustly, God not only ordained punishment by death, for the more safie of innocents liues, to terrifie & hinder the wicked, frō murder (& frō other heynous sinnes of idolatrie, blasphemie, cursing or striking of parents, and the like) but also prescribed a due course of trial, and procelle of iudgement, in al causes; and namely, in the question of life or death [the murderer (saith the Law) shal be punished by witnesses. None shal be condemned at the testimonie of one man. At the mouth of two or three witnesses, shal he perish, that is to be slaine. Let none be killed, one only geuing witnesse against him. When there shal be found in the land, the corps of a man slaine, & he that is guiltie of the murder is not knowne, thy Ancients and Iudges, shal goe forth, and measure from the place of the corps, the distance of euerie citie round about: and the Ancients of the citie that shal be nerer, together with the Priestes, shal come to

Al vniust killing is condemned by the Law of God, and of nature

Punishment by death is ordained, for the safetie of other mens liues, & for safetie of soules.

the slaine person: and shal by Sacrifice of an Heffer, cleare the innocent, from the innocent blood, that was shed. And if the murderer be found, procede against him. Thou shalt not pittie him: and thou shalt take away the guiltie blood out of Israel: that it may be wel with thee.]

The extraordinary fact of some, is no warrant for priuate persons, to doe the like.

3. Wheras sometimes holie zelous persons, haue killed, or intended to kil others, without due processe of ordinarie iustice, it must be obserued that such special instinct of God, making their actions lawful, doth not warrant, nor excuse priuate persons to doe, nor to attempt the like, but ordinarie persons must obserue, & kepe the ordinarie rule; and so admire, but not imitate so rare, and extraordinarie examples. The great and holie Patriarch [Abraham, vpon Gods especial commandment, purposed, & was readie with his sword in his hand, and lifted vp to that end, to kil Isaac his owne sonne.] Moyses especially moued by Gods Spirit killed an Egyptian, & hid the corps in the sand, that had done greuous wrong to an Israelite] As is recorded in the sacred Historie; and was approued by God, as witnesseth S. Steuen] Phinies slew suddainly two aduouterers, stabbing them both with a dagger] at one blow. For which iust zeale he was highly commended and rewarded of God [Aod, the Iudge of Israel, iustly & lawfully killed Eglon king of Moab, their enemy, with a dagger, secretly in his chamber] Iudith [iustly killed Holofernes] an infidel wicked enimie of Gods people, and Religion. Al which actions were lawful, and pleased God: yet being extraordinary, doe neither alter the ordinarie law of God, and nature, which condemne manslaughter, nor excuse anie person from greuous sinne, in killing men. otherwise then in lawful warre, or by other publique iustice. Of some other particular examples, there is more doubt. As of Iephte his fact in sacrificing his daughter. For though it is certaine, that he sinned in rashly

Iephte is probably excused

ch. 19. v. 17.
12. 13.

Gen. 22. v.
2. 9. 10.

Exo. 3. v. 11.

Act. 7. v. 24

25.
Nu. 25. v. 8.
10.

Judic. 3. v.
10. 21.

Iudic. 9. v.

ch. 11. v. 6.
10. 21.

rashly vowing, that he would offer to God in sacrifice, whatsoever living thing should first meete him, in his returne from battel with victorie. Yet in performing this incōsiderate vow, he is by manie probably excused, for that he supposed it to be Gods wil, & sure it was not pleasant, but very greuous to himselfe. As it was also greuous to Abraham, according to nature, to kil his beloued sonne Isaac, but to the good contentment of his minde, hauing Gods expresse commandment so to do. It is also more probable that Samson did wel in killing himself, with manie Philistians. Not directly in that he killed himself, but in that he resolued rather to dye himselfe, at that time, being captiue in the handes of his, and Gods enemies, then not to kil somanie of them. For [there were al the Princes of the Philistians, and the whole multitude were about three thousand.] God also concurred in his act, restoring to him that miraculous strength to shake the pillars, and to pul downe the house vpon them (as a trappe vpon so manie Rattes) And so he killed manie moe dying, then before he had killed liuing.] Both which renoumed Iudges, Iephthē & Samson, are registred by S. Paul, in the Catalogue of the Sainctes of the old Testament. But King Saul doubtles sinned greuously in killing himselfe, through error, and weaknes of mind, not susteyning the iust punishment of God, with due patience. His esquire also vnlawfully bereued himself of life, through his pusillanimitie. The case of Razias a Noble Iew, one of the Ancients of Ierusalem, killing himselfe in distresse, is very doubtful. Whose admirable stout courege, holie Scripture reporteth, but praiseth it not. Howsoever therfore these, and such other singular persons, in special cases, did some very wel, some doubtfully, some very il, in killing others, or them selues, the general Commandment is the ordi-

Samson is more probably defended, in killing himselfe, with three thousand enemies of God.

King Saul and his esquire, sinned greuously in killing theselues,

The stout courege of Razias is more admirable, then imitable.

356 ^{part 3} AN ANKER OF
marie Rule. That [thou shalt not murder] nor kil anie
person, otherwile then by order of publique iustice;
and in due maner.

4. Amongst other kindes of manslaughter, and
wilful murder, scarce anie is more greuous sinne, then
priuate combate. Which some (deluded by the diuel)
would excuse by pretence of defending their estima-
tion in manhode. As if such fighting were an act of
manlie valure, or militarie fortitude; to which vertue,
it is in deede, direct & y opposite: proceeding of a weake
minde, not able to sustaine supposed wrong, for ver-
tues sake. For by true fortitude, man is valiant against al
tentations of the diuel, the flesh, and the world. And
so according to Gods precept, against his owne wrath
ful inclination, & passion of priuate reuenge. For [Bet-
ter is the patient, then a strong man; & he that ruleth
his minde, then the ouerthrower of cities] As for
warlike fortitude, and corege in iust battel, vndetta-
ken by lawfull auctoritie, or of lawfull defence of him-
self, being inuaded by theeues, or murderers, it hath
no affinitie with priuate combate, wittingly chal-
enged, or accepted vpon passionate quarels: which in
true Christian doctrine, is wilful murder, before God,
whether death happen to ensue therof or no. Because
the wil cōsenterh to geue, or to take deadlie woundes,
and so they make themselves guiltie of al, that either
doth or may probably happen therby. For that they
geue cause vnto such effect. And the Law of God saith
expressly [He that striketh a man wilfully to kil him,
dying let him dye] appointing the same punishmēt for
actual attempting, as for actual killing. And though
the common Lawes of some countries, only to punish
the effect, yet before God it is no lesse sinne. It is also
wilful damnation of their soules, because their
soules being, euen for this attempr (howsoeuer they
are otherwise) in state of mortal sinne, so parting from
their bodies, do vndoubtedly, and instantly fall into
the

Private com-
bate, is wilful
murder before
God: whether
actual death
ensuech or no.

And wilful
damnation of
al their soules,
that consent
thereto.

Pro. 16. 7.
f2.

Mat. 5. 7. 39.

ch. 26. 7. 51.

Ro. 13. 7. 4.

Iac. 4. 7. 2.

13.

Mat. 5. 7. 19.

Exod. 21. 7.

12.

CHRISTIAN DOCTRINE. *Art. 26. 337*

the diuels iawes, and into eternal torments of Hel.
Al through a madde humour, false imagination, and
diuelish illusion, accounting wilful wicked audacitie,
to be true Christian fortitude, and true fortitude to
be cowardlie dastardnes; that is, wise to be vertue; and
vertue to be wise [Woe to you that cal euil good, and
good euil.]

1/a 3. 7. 10.
11.

*It is vnlawfull to strike, or imprison anie per-
son, without iust cause, and auctoritie.*

ARTICLE 26.

VNto the sinne of māslaughter, perterne al kindes
of vniust hurting anie mans bodie. And it is
greater or lesser offence, according to the iniurie,
which is done, and so is diuersly to be punished, as
appeareth in the Lawes of God, and of nations [If
men sal at wordes, (saith the Law of Moyles) and one
strike an other with a stone, or with his fist, and he
dye not, but lye in his bedde, if he rise, and walke
vpon his staffe, he that did strike shal be quitte; yet so
that he make restitution for his worke, and for his
expenses vpon the Phisitions] Generally al offences
in this kinde, were condemned by the Lawe (be
sides incurring Gods wrath for their sinne) to ren-
der [life for life, eye for eye, tooth for tooth; hand
for hand; foote for foote; aduſtion for aduſtion;
wound for wound; stripe for stripe] wherof it is cal-
led, *Lex talionis*. The law of like penaltie [If Iudges
shal see that the offender be worthe of stripes, they
shal cast him downe, and shal cause him to be bea-
ten before them. According to the measure of
the sinne, shal the measure also of the stripes be: yet
so that they excede not the number of fouertie.]

Exod. 21. 7.
18. 19.

24. 14. 15.

Deut. 25. 7.
2.

7. 3.

2. Not only al Persecutors of truth, doe offend
in killing, but also in striking, and otherwise vex-
ing

Oppressing.
Imprisoning.

and banishing
of innocents
is against this
precept.

ing the innocent. So [king Pharaos greuously sin- Exod. 1. v.
ned in oppressing the children of Israel, with workes, (11. 16. 22.)
with stripes for not working so much as he requi-
red, in commanding to kil, and to drowne their in- 1. Reg. 18. v.
fants. King Saul offended, not only in attempting 11. 25.
to kil Dauid, but also in expelling him from his ch. 19. v. 10.
house. King Asa offended against this Precept, in ca- v. 18.
sting Hanan the Prophete into prison, for telling the 2. Par. 16.
truth. Achab king of Israel, transgressed this com- v. 7. 10.
mandment, in punishing Micheus, with vniust in- 3. Reg. 22. v.
prisonment, commanding to feede him with bread 26. 27.
of tribulation, and water of distresse. Those offen-
ded, that cast Ieremias the Prophet into a dyrtie Iere 37. v.
lake, and darke dungeon, and al those that stroke 13. 14.
him.] And innmerable the like. Isaias blamed the ch. 38. v. 7.
vulgar people of the Iewes, for this crime saying [Be- 13.
hold you fast to debates, and contentions, and strike 1/4. 38. v. 4.
with the fist impiously] S. Iohn Baptist, exhorting al
sinners to repentance, admonisheth souldiars [Not to Luc. 3. v. 14.
calumniate anie man.]

Al Christians
are bound to
use clemencie,
and mecke-
nes.

3. Generally, al Christians must rather suffer, then
doe violence. Our Sauour commandeth [Not to re- Mat. 5. v. 39.
sist euil: but if one strike thee on the right cheeke,
turne to him also the other.] Be you rather content
to take a second blow, then by priuate auctoritie, to
reuenge the first. In no wise to strike thy fellow ser-
uants [Not reuenging your selues, my dearest (saith S. Rom. 12. v.
Paul) but geue place vnto wrath. For it is written: 19.
Reuenge belongeth to me: saith our Lord.]

*Reuengeful vvordes, and anger vvithout
iust cause, are also forbidden.*

ARTICLE 27.

Anger vvith
reason is a helpe

Anger being in it selfe, neither vertue, nor vise,
but a passion of the mind, grounded in the
natu-

natural power of the soule, which is called *facultas irascibilis*: When it is rightly vsed, perteyneth to the vertue of fortitude: whereby hard thinges ate be tter put in execution, notwithstanding impediments, that hinder the seruice of God, or anie other iust thing. But when it resisteth, or excedeth reason, it becommeth a hurtful sinne, often and much condemned in holie Scriptures. [Cain seeing Abels Sacrifice to be respected, and his owne not respected of God; he was exceding angrie, and his countenance abated: (Wherupon) our Lord said to him: Why art thou angrie? and why is thy countenance fallen?] Iosephs brethren, seing that he was beloued of his father, more then al his sonnes, were so ouercome with the passion of anger, that they [hated him: neither could they speake anie thing to him peaceable] When Saul heard the women singing, in the triumph of Dauids victorie ouer Goliath [Saul strooke a thousand, and Dauid tenne thousand: he was exceding angrie, and did not looke vpon Dauid with right eyes from that day.]

2. But anger ruled with reason, is very commendable, and necessarie [So Moyse (though he was the mildest man aboue al men that dwelt vpon the earth) was angrie against them, that contrarie to his commandment, had lest some Manna vntil the morning] Also when he saw the golden calfe, and the people dācing, he [being very wrath, threw the tables out of his hand, & brake them, at the foote of the mount] Likewise against the rebellious schismatikes, Core, Dathan, and Abiron, being [very wrath, he said to our Lord: Respect not their sacrifices] Again he was very angrie with the Princes of the Hoste, the Tribunes, & Centurions, because they had reserued the women of [the Madianites, which had seduced the children of Israel, by the suggestion of Balaam] Eliseus the man of God, was angrie with Ioa King of Israel (who hauing

to vertue; with out iust reason is a sinne.

* Examples of commendable anger.

Gen. 4. 7. 4.
5. 7. 6.

ch. 17. 7. 4.
1. 9. 7. 6.

1. Reg. 17.
7. 50.
ch. 18. 7. 8.
5.

Exod. 16.
7. 10.
Num. 11. 7.
3.
Exod. 31. 7.
19.

Num. 16. 7. 15.
ch. 31. 7. 14.
15. 16.

4. Reg. 13. 7.
18. 19.

strooken

strooken the earth three times, stood stil) and said to him: If thou hadst strooken five, or six, or seuen times, thou hadst strooken Syria euen to destruction] King [Assuerius was angrie with Aman, for complotting mischefe against the whole nation of the Iewes] Manie examples occurre of iust anger against sinnes, and imperfections. Whereupon the Royal Prophet, and S. Paul, doe admonish Gods seruants to be angrie for iust cause, saying [Be angrie, and sinne not] Which includeth two good lessons [Be angrie] when cause requieth, els you doe sinne in pusillanimitie: and [Be angrie] with moderation, els you doe sinne in passionate furie. For auoyding wherof, the same Apostle saith [Let not the sunne goe downe vpon your anger. Geue not place to the diuel. Anger (saith Salomon) is better the laughter: because by sadnes of the countenance, the mind of the offender is corrected. But be not quickly angrie: because anger resteth in the bo- some of a foole.]

Gods anger is
not passion,
but perfect iu-
stice.

3. It is also most frequently said in the holie Scriptures: that God is angrie with sinners. But Gods anger is properly called *propassion*, not *passio*, because his perfection admitteth not anie passion, nor imperfection. He is said to be sorie, angrie, and the like, when he doth such thinges, as men vsually doe, when they are iustly moued with sorow, anger, and the like. As where it is said, that [it repented God, that he made man on the earth: And touched inwardly with sorow of hart, I wil, saith he, cleane take away man, whom I haue created, from the face of the earth] signifying, that as men repenting that they haue done something, vse to reuerse, or vndoe that which they had done, & like not: so [God seing mans cogitation wholly bent to euil; decreed, by an vniuersal floud, to take away man from the face of the earth] as if he were penitent, sorowful, or angrie, which in dede is vnpossible, that he should be. Because he is immutable. So there is infinite

diffe-

Eph. 7. v. 6 7.

Psal. 4. v. 3.
Eph. 4. 26.
27.

Ibid.

Eccle. 7. v.
4.
7. 10.

Gen. 6. v. 6.
7.

7. 5.

Gen. 1. 3.
17. 8.
ch. 12. 7.
ch. 32. 7.
11. 5.
Luce. 14.
12. 19.
Apoc. 1.
7. 15.
Ier. 1. 7.

Gen. 3.
25. 16.

ch. 49.
6. 7.
ch. 45.

Psal.
1. 3.
Rom.
21. 1.
Pro.
16.
ch. 1.

7. 4.
ch.
ch.
7. 2.

difference betwen Gods anger, sorow, furie &c: and these passions in men. When therefore it is said, that [God in the spirite of his furie, destroyed sinners: His furie wil take indignation: wil strike with the sword: His furie is angrie against his people. Let thyn anger cease o Lord, and the like: it is thereby signified; that God so punished, or wil punish sinnes, as his iustice requireth. And to expresse it the better, it is declared by the similitude of mens indignation, anger, wrath, and furie, iust or vniust, moderate, or immoderate: but so to be vnderstood, that in God it is alwayes most iust, and most moderate, lesse then sinners deserue. And these passions in man ought alwayes to be moderate: and so anger is often necessarie, to correct vices in our selues, and in others. Otherwise it is sinne.

4. Against immoderate anger therefore holie Scripture, hath manie wholesome admonitions. Holie Iacob the Patriarch iustly reprehended the vndiscere [furie of his sonnes Simeon and Leui, in killing manie Sichimetes] with danger to themselves, and whole familie. Ioseph aduised his brothers [not to be angrie in the way.] To which passion trauelers are much subiect, by occasion of wearines, want, and frequent molestations. The Royal Prophet admonisheth so to haue iust indignation against the wicked, that we hurt not our owne soules [Cease from wrath, and leaue furie: haue not emulation, that thou (thyself) be malignant. For so a man by his passionate emulation, falleth into that sinne, which he condemneth in others] A foole by and by sheweth his anger (saith Salomon) but he that dissembleth iniuries is wise. A soft answer breaketh anger, and a hard word raiseth vp furie. A peaceable tongue is a tree of life: but that which is immoderate, shal breake the spirite. He that is swete in speech, shal finde great things. Better is a drye morsel with ioy, then a houseful of victimes with brawling. He that moderateh his wordes, is learned and prudent. A spi-

Admonitions
against vnbrideled anger,

rite that is easie to be angrie, who can susteyne? Say not I wil requite euil, expect our Lord, and he wil delin-^{ch. 18. v. 14.} er thee. It is better to dwell in a desert land, then ^{ch. 20. v. 21.} with a brawling, and angrie woman. Say not: As he ^{ch. 21. v. 19.} hath done to me, so wil I doe to him. As a citie being ^{ch. 24. v. 39.} open, and without compasse of walles: so a man that ^{ch. 25. v. 15.} can not repress his spirite in speaking. Answer not a foole according to his follie (that is foolishly) lest thou ^{ch. 26. v. 4.} be madelike to him. Answer a foole according to his ^{5. 21.} follie (as his follie may be corrected) lest he seme to himself to be wise. As coales to burning coales, and wood to fire; so an angrie man raiseth brawles. Dropp-^{ch. 27. v. 6.} ing through, in the day of col, and a brawling wo-^{15.} man, are compared together. A wise man, if he con-^{ch. 29. v. 9.} tend with a foole, whether he be angrie, or whether he laugh, shal not finde rest. A swete word multipli-^{Eccl. 6. v. 5.} eth friendes, and appeaseth enemies: and a gracious tongue in a good man abundeth.] bringeth good fruite. Other Prophets, by wordes and examples teach the same.

Immoderate
anger is for-
bidde by this
commande-
ment,

5. Christ our Lord, teaching the true sense of this commandment against murder: explaneth clearly that [whosoever is angrie with his brother (without iust cause) shal be in danger of iudgement. And whosoe-^{Mat. 5. v. 23} ver shal say to his brother: Raca (that is, anie litle 13: Word, or sound of word, tending to reproch, or re- uenge,) shal be in danger of councel (shal be punished more or lesse) And whosoever shal say: Thou foole (a manifest calumnious word, notoriously dimi- nishing his fame) shal be guiltie of the hel of fire] Nei- ther did our Lord approue the zeale of his disciples, S. Iames, and S. Iohn, demanding [If they should pray that fire might come downe from heauen & consume ^{Luc. 9. v. 55.} certaine (disdainful Samaritans) but turning, he re- buked them, saying: You know not, of what spirit you are] And accordingly when his Apostles had received the Holie Ghost, with his diuine giftes, they vsed, and taught

CHRISTIAN DOCTRINE. *Art. 28. 16;*

raught al mildnes, ioyntly with zeale of truth, and of other vertues. [Blesse them that persecute you (saith S. Paul) blesse, and curse not. Let euerie man be swift to heare (saith S. Iames) but slow to speake, and slow to anger. For the anger of man, worketh not the iustice of God] S. Peter exhorting to meekenes saith [To this are you called: Because Christ also suffered for vs, leauing vs an example to folow his steppes. Who did no sinne, neither was guile found in his mouth. Who when he was reuiled, did not reuile; when he suffered, he threatned not: but deliuered him selfe to him, that iudged him vniustly. Be ye louers of fraternitie (that is, of al your brothers, and neighbours) merciful, modest, humble: for vnto this you are called; that you may by inheritance, possesse benediction] So these & other Apostles, in manie places, admonished to beware of immoderate wrath, and anger, from reuengeful wordes, as from other sinnes; though euerie inordinate passion, or hastie word is not mortal, but more commonly a venial sinne. [For in manie things (saith S. Iames) we offend al. If anie man offend not in word, this is a perfect man.]

Al are bound, so much as lieth in them, to haue peace wvith al: and to loue their enimies.

ARTICLE 28.

IT is the Law of nature, directed by the light of reason, that we must doe to others as we would, *As we would* be loued of al that they should doe to vs. Wherupon holie Tobias, men: so we exhorting his sonne, amongst manie particular good *must loue al.* lessons, geueth this general rule [That which thou hast to be done to thee by an other: see thou doe it not to an other at anie time] Seing therefore we would not that anie should hate vs, we must not hate anie. And as we would that al should loue vs, so we must loue al.

More exprefly God commanded [Thou shalt not hate thy brother in thy hart, but controlle him openly (if he be in fault) left thou (by silence feming to consent) incurre sinne through him. Thou shalt loue thy friende as thy selfe, I the Lord. If a stranger dwell in your land, and abide among you, doe not vpbraide him: but let him be among you, as the same contri-man: and you shall loue him as your felues; for you also haue bene strangers, in the Land of Egypt. I the Lord your God] Againe, [Doe you therefore loue strangers; because you also were strangers in the land of Egypt].

WVe must also
loue enimies,
that loue not
vs,

2. Enimies are also neighbours; sometimes of our kindred, or brothers. But whether so or not, the Law prescribed, that [If thou mete thine enimies ox, or asse, going astray, bring it backe to him. If thou see the asse of him that hateth thee, lye vnder his burden, thou shalt not passe by, but shalt lift him vp with the burden] So wilfully blinde were the Pharisees, that vpon the holie text [thou shalt loue thy friend as thy selfe] they falsely, and maliciously inferred, as an other precept [Thou shalt hate thine enimie] directly opposite to the other text [Thou shalt reduce the asse going astray to his owner [and, lift vp the asse fallen vnder his burden] belonging to him that hateth thee. King David by fact and word, teacheth Christians to loue their enimies. Who [when he might haue killed King Saul in a caue, and an other time in the campe, he would not. Neither would he kil Semei: scornefully reuiling him: nor suffer others to kil him. Whereupon, and vpon like patience, and loue towards particular enimies to his owne person, he most truly testified of himself, saying [With them that hated peace, I was peaceable: When I spake to them, they impugned me gratis] without cause; without effect. For they did not moue him to emnitie, in reuenge of himselfe. But in reuenge of Gods enimies, he as truly auouched,

and

and reioyced therein before God, saying [Did not I hate them, that hate thee, O Lord; & pined away; because of thyne enimies? With perfect hatred did I hate them: they are become enimies to me.] Salomon preacheth the same doctrine I [Ioy (saith he) foloweth them that geue counsels of peace. Cōtend not with the wicked, nor emulate the impious. If thyne enimie shal hunger geue him meate: if he thirst, geue him drinke. For doing this, thou shalt heape hote coales of fire vpon his head] This is the way to mollifie his hard hart, with the seruour of thy charitie.

3. Blessed are the meeke (saith the true peace makere our B. Sauour) for they shal possesse the land. Blessed are the peace makers: for they shal be called the children of God. If thou offer thy gift at the Altar, and there thou remember, that thy brother hath ought against thee; leaue there thyne offering before the Altar: and goe first, to be reconciled to thy brother: and then coming thou shalt offer thy gift. I say to you, loue your enimies, doe good to them, that hate you, pray for them that persecute, and abuse you: that you may be the children of your Father, which is in heauen: who maketh his sunne to rise, vpon good & bad: and rayneth vpon the iust, and vniust. For if you loue them that loue you, what reward shal you haue? Doe not also the publicanes this? And if you salute your brethren only, what doe you more? Doe not also the heathen this? Be you perfect therefore, as also your heauenlie Father is perfect. You must forgeue seuentie times seuen times (that is how often soeuer) Vnles you forgeue others, my heauenlie Father (saith Christ) shal deliuer you so the tormenters, vntil you repay all the debt: If you forgeue not euerie one his brother, from your hartes.] Our Lord also himself prayed for those that crucified him. And S. Steuen prayed for them, that stoned him to death.

Readie minde
to remitte in-
juries, is neces-
sarie.

4. Blesse them that persecute you (saith S. Paul)

Let al good
Christians di-
rect their con-
sciences by
these admoni-
tions of Christ,
and his Apo-
stles.

To no man rendering euil for euil. If it may be, as 17, 18, 19, 20
much as is in you, hauing peace with al men. Not re-
uenging yourselues, my dearest, but geue place vnto
wrath. Be not ouercome of euil, but ouercome the
euil in good. Certes there is plainly a fault in you 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100
(saith he to the Corinthians) that you haue iudgements
among you. Why doe you not rather take wrong?
Why doe you not rather suffer fraude? Al the Law is
fulfilled in oue word. Thou shalt loue thy neighbour
as thy self saith the same Apostle to other Christians. Gal. 3. 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100
[But if you bite and eate one an other; take heede you
be not consumed one of an other] And reciting 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100
workes of the flesh, which are (among other) enmities
contentions, emulations, angers, brawles, dissentions,
sectes, enuies, murders, and the like. [I fore tel you
(saith he) as I haue foretold you, that they which doe
such thinges, shal not obteyne the kingdom of God. 25, 26.
If we liue in the spirite, in the spirite also let vs walke.
Let vs not be made desirous of vaine glorie, prouo-
king one an other, enuyiug one an other. If there be Phil. 2, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100
anie consolation in Christ, if anie solace of charitie, if 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100
anie societie of spirite, if anie bowels of commiseration;
fulfil my ioy, that you be of one meaning, ha-
uing the same charitie of one minde, agreeing in one,
nothing by contention, neither by vaine glorie: but
in humilitie, each counting others better then them-
selues: euerie one not considering the thinges, that are 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100
their owne, but those that are other mens. We beseech 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100
you brethren, admonish the vnquiet, comforte the
weake minded, beare vp the weake, be patient to al.
Seethat none render euil for euil to anie man: but al-
wayes that which is good, pursue towards each other,
and towards al.] S. Iames vrgeth the same loue, and
concord amongit al saying, [Grudge not brethren, one
against an other, that you be not iudged. Behold the 1st. 3. 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100
Iudge standeth before the gate] The like S. Peter: ad-
monisheth al [to make their soules chaste in obediēce 1. Pet. 1. 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100
of 12,

Let both cha-
lengers and ac-
ceptors of co-
bates, and al

of charitie, in the sincere loue of fraternitie, from the hart, loue ye one an other earnestly. Laying away therfore al malice, and al guile, and simulations, and enuies, and detractions: as infants euen now borne, reasonable: milke without guile desire ye, that in it you may grow vnto saluation. Before al thinges hauing mutual charitie, continual among yourselues: because charitie couereth the multitude of sinnes] S. Iohn most diligently inculcateth the very same necessitie of louing al men, saying [He that saith he is in the light, and hateth his brother, is in darkenes euen til now. He that loueth his brother, abideth in the light, and scandal is not in him. But he that hateth his brother, is in the darkenes, and walketh in the darkenes, and knoweth not whither he goeth: because the darkenes hath blinded his eyes. He that loueth not abideth in death. Whosoever hateth his brother, is a murderer. And you know that no murderer hath life euerlasting abiding in himself.] He hath not sanctifying grace, by which euerlasting life should be obteyned.

that kepe enmitie in their hartes remember, that the Iudge standeth before the gate.

Adultrie, fornication, & al venericious actes, are greuous sinnes. And after vowed chastitie as sacrilegious.

ARTICLE 29.

L Vxurie abounded much in the first age of the world. For [after that men begane to be multiplied vpon the earth, and had procreation of daughters: the sonnes of God (the better sorte of people. Which were of Seths progenie) seing the daughters of men (especially of Cains race, which were more wicked) that they were fayre, tooke to themselfes wiues out of al. Which they had chosen] without order, at their pleasure. Wherof came the generation of Giants (an huge great, lascinious, and cruel people)

The whole world was drowned especially for sinnes of the flesh

people.) And the earth was corrupted before God, & was replenished with iniquitie. And God said to Noe: 7. 11.

The end of al flesh is come before me. I wil destroy them with the earth] So that especially for carnal finnes al were drowned, with an vniuersal floud, sauing eight persons. After which againe, for the abominable ch. 7. 7. 11.

sinne of Sodom and Gomorre, with other cities adioyning [Our Lord rained vpon them brinstone and ch. 18. 7.

fire, & wholly consumed them. And they were made an example, susteyning the paine of eternal fire.] Like 20.

wife carnal finnes were condemned in al other Nations. Pharao in Egypt, and Abimelech in Gerara, ch. 19. 7. 14.

heathen kinges, knew that adultrie is a great sinne: & therefore commanded their people, that none should 12.

touch Sara the wife of Abraham, nor Rebecca Isaacs wife. The Sichemetes were iustly slaine for rauishing Iud. 7. 7.

Dina, Iacobs daughter, though the maner of reuenge was not discrete. Incest was worthely contemned in Gen. 12. 7. 17

Ruben, for which his father Iacob depriued him of his birth right. Simple fornication was iudged in 18. 20.

Thamar to be worthie of death. Holie Ioseph the Patriarch would in nowise assent vnto his mystresse to ch. 26. 7. 10.

committe the crime of adultrie. For which his constant chastitie he was vniustly cast into prison. But by 11.

that occasion, shortly after aduanced. ch. 34. 7. 11.

2. In the written Law, al kindes of fleshlie venetious finnes, are for bidde, by the common name of 13. 15.

aduoutrie. God saying to his people [Thou shalt not committe aduoutrie] And that vnder paine of death ch. 35 7. 12.

[If anie man committe adultrie with an other mans wife, dying let him dye: both the adulterer, and the ad- ch. 49. 7. 4.

uoutrisse] Likewise incest with kindred, or alied; ch. 38. 7. 14.

bestialitie; and fleshlie finnes against nature, were punished with death: some stoned, some burut. For ch. 49. 7. 7.

fornication with pagane people [twentie foure thousand Israelites were slaine, hanged on gibbets, by the 10.

handes of the Iudges. God so commanding, that his surie might be auerted from Israel.] Exo. 10. 7.

Likewise Sodom and Gomorre.

Vere burut for carnal finnes, not to be named.

The written Law punished diuers carnal finnes with death.

CHRISTIAN DOCTRINE. *Art. 29. 169*

3. Manie holie examples, and wholsome admonitions are written in the holie Scriptures, commanding chastitie, and condemning fleshlie sinnes, especially in these places of the old Testament, besides the former recited and others. *Iob. 24. v. 15. ch. 31. v. 1. Tob. 4. v. 13. 2. Reg. 11. v. 2. ch. 12. v. 7. 3. Reg. 11. v. 1. 2. &c. Plal. 49. v. 18. Prou. 6. v. 31. Eccli. 23. v. 24. Mal. 3. v. 5. Dan. 13. v. 3. 9. &c.*

4. Al which is much more confirmed in the new Testament, where al puritie is required, in soule and bodie: in act, word, and thought. Against carnal cogitations our Sauour expresly denounceth that [Who soeuer shal see a woman to lust after her, hath already committed aduourie with her in his hart] If the hart yeeld ful consent to such cogitation. And therefore commandeth al to auoide al occasions, of such tentations, by the eyes, yea [rather to plucke out that eye, that scandalizeth. For it is expedient that one of the parts perish, rather then that the whole bodie goe in to hel] Against simple fornication (which the Gentiles commonly held for no sinne) the Apostles in their Councel made an expresse Decree, declaring it to be vnlawful: much more are al other greater sinnes of this kind, more damnable. S. Paul testifieth that diuers Gentiles [not honoring God, as they knew him, became vaine in their cogitations, changed the glorie of the incorruptible God, into a similitude of the image of a corruptible man, and of foules, and four-footed beastes, and of them that creepe, haue worshipped, and serued the creature, rather then the Creator. Therefore God deliuered them into passion of ignomie, and into a reprobate sense, replenished with al iniquitie, malice, fornication] and al vncleanes. For this kind of sinne he punished some, & admonished al to auoid the same. Yeato shunne the companie of such Christians, as became fornicators. [Considering that their bodies being (by profession) the members of

Manie holie Scriptures doe much condemn al carnal sinnes.

Especially the Law of Christ requireth al puritie of mind and bodie.

Christ, are by fornication made the members of har-
 lottes] noting with al that fornication is not only a 2. Cor. 12. v.
 sinne against the soule, but also [against the bodie] 21.
 which it defileth, weakneth; corrupreth, wasteth, &
 destroyeth, much more al impudicicie, and lecherie
 being workes of the flesh, destroy the spirite. And
 therefore [ought not so much as to be named among
 Christians] And so in stead of reciting more sacred
 textes, I rather remitte those, that shal nede to see
 more (for this purpose) vnto these special places. v. 5.
 1. Thes. 4. v. 3. Heb. 12. v. 16. ch. 13. v. 4. 1. Iac. 4. v. 4. Apoc.
 21. v. 8.

Violation of
 vowed cha-
 stitie is sacri-
 lege.

5. Only here we adde, that whatsoeuer fleshlie
 venerious sinne is anie way committed in act, word,
 or deliberate thought, with consent of the minde, by
 such as haue vowed chastitie, is spiritual incest, and 1. Tim. 5.
 sacrilege. In so much, that the very purpose, and wil v. 11. 12.
 to marie, after promise to God, of perpetual chastitie,
 is more damnable [because they haue made voide
 their first faith (that is to say, their promise and vow,
 to God) & are turned back after Satan] [faith S. Paul.
 If the vow was solemne, such pretended mariages are
 no mariages at al, but sacrilegious adultrie. If the vow
 was only priuate, then the Mariage is valide: but the
 breach also of such a vow is damnable. v. 13.

*Al are bond to esteeme chastitie; as a precious
 thing. And to chatise the bodie, that it may
 serue the spirite.*

ARTICLE 30.

Al are bound
 to kepe either
 perpetual cha-
 stitie or matri-
 monial,

Albeit none are bond to kepe their virginite, or
 perpetual continencie, wholly abstaining from
 Mariage, but such as voluntarily accept of that Euan-
 gelical counsel, and binde themselues thereto by free
 vow: yet not only those that doe so promise vnto
 God

God, are thenceforth strictly obliged: to performe the same: but also al others are bond to esteeme much of chastitie, & ener to obserue it so far, as their state requirerh: either in Matrimonie, as the Law of that Sacrament prescribeth, or in single life, vntil they shal lawfully contract Mariage. Both which sortes of chastitie, according to their diuerse degrees, are often commended in holie Scripture.

2. I haue made a couenant with myne eyes (said *Exemples of chastitie,* holy Iob) that I would not so much as thinke of a virgine] By whose so chaste, and prudent example, others may lerne that to auoide carnal cogitations, it much auaieth to restraine the eyes, and other senses from geuing occasion to concupiscence of the minde; *Iob. a married man,* & so to conserue chastitie, in thought, word, & dede: according to the state of euerie one. And this so diligēt care of so holie a man wel sheweth the greatnes and necessitie of the same vertue. Other examples doe also cōfirme the same. Ioseph the Patriarch was an especial paterne of chaste life, not yielding to tentatiō, but prudently fleeing, & constantly suffering the affliction of imprisonment, and losse of fauour, and commoditie, *Ioseph in single life,* with present displeasure both of master, and mystresse, where he liued, as a bought & sold seruant, in a strange countrie. Iudith the godlie widow, for the loue of chastitie, much chastised her owne bodie [who *Iudith a widow,* in the higher part of her house made herself a secrete chāber, in which she abode shut vp with her maides, and hauing cloth of hare vpon her loynes, she fasted al the dayes of her life, but Sabbathes, & new moones and the feastes of the house of Israel] So she liuing in widoual chastitie, wel nere senentie yeares, adioyning other vertues vnto her chastitie, became the helpe and safetie of al the people, in extreme distresse not only the deliuerer of Bethulia, but consequently of al the conutrie (As Ioachim the High priest testified in her iust praise, saying to her) Thou art the glorie

rie of Ierusalem: thou the ioy of Israel: thou the honour of our people: because thou hast done manfully & thy hart was strengthened, for that thou hast loued chastitie: and after thy husband not knowne anie other. Therefore also the hand of our Lord hath strengthened thee, and rherfore shalt thou be blessed for euer. And al the people said: So be it, so be it.] Of this vertue of chastitie see more examples in the fiftith Article, where we are to declare the lawfulness, and worthines of vowed chastitie.

v. 11. ch. 16.
v. 25. 26.
Article 50.

The flesh is to
the soule as a
bondman to
his master.

3. In the meane while consider here, the necessitie & vtilitie, of duly chastising the bodie, that it may serue the spirite. The bodie is or ought to be the seruant of the soule. In regard wherof Salomon saith [A seru-
uant (a bondslaue) can not be taught by wordes (alone) because he vnderstandeth that, which thou saist, and contemneth to answer] that is, obeyeth not: and therefore must be made, with due stripes to obey. And therefore he admonisheth those that doe not rightly chastise their owne bodies, of the inconuenience which foloweth, saying [He that nourisheth his seruant delicatly from his childhood, afterward shal feele him stubborne] To the same purpote in commendation of chastitie, an other wisemen saith [O how beautiful is the chaste generation, with glorie: for the memorie therof is immortal: because it is knowne both with God, & with men. When it is present, they imitate it, and when it hath withdrawne it self, they desire it. And it triumpheth, crowned for cuer: winning the reward of vndefiled conflict.]

Pro. 10. v. 19

v. 11.

Sap. 4. v. 12.

4 Two things doth our Sauour necessarily require, in al faithful soules, by the parable of wise virgins [Lampes, and Oyle] for lampes without oyle, faith without workes, are shut out from the marriage of glorious soules with Christ the heavenly spouse. And oyle without lampes, that is, workes without faith, neuer approach at al, to the gate of heaven. Euen

Mat. 25. v. 4.
11. 12.

so chastitie, without other good workes, sufficeth not to saluation, but other workes without due chastitie auaille nothing at al: can not so much as pretend anie reward at al. Chastitie therefore according to euerie ones proper state, is first required, euen as saith it self, and then are other good workes to be adioyned [Let your loynes be gyrded (saith our Lord) and candles burning in your handes.] What is gyrding of the loynes, but chastising of the whole bodie: for if the panch be full, the loynes wil be inflamed; if al the bodie be pampered, the loynes wil first rebel. Yeathough the bodie be competently, and temperatly fedde; yet wil the loynes be scanty, or hardly kept in order, and subiection. Concupiscence remaineth in the iust, for Christians exercise. The flesh strueth against the spiriter. If the spirite strue not, if it resist not, the battle is quickly lost. S. Paul doubtles liued with al temperance, yet was not without his combate. He was enriched spiritually, with most excellent giftes, with vnspeakable knowledge of diuine Mysteries, with admirable power to worke miracles, with most burning zeale of Gods glorie, and health of soules, with al vertues, especially with perfect charitie, the same that geueth life to al the rest; yet for his better exercise, for his greater victorie, for his more glorious crowne: lest other incomparable gifes [might extol him, there was geuen him a pricke of the flesh, an angel of Satan to buffet him: For the which he often besought our Lord, that it might depart from him, but receiued answer; that Christs grace sufficeth him: for power, and vertue is perfected in infirmitie.] What did he therefore more besides his earnest, and frequent prayer; him self telleth vs, what els he did; saying [I doe runne (the course of warefare, to gaine the victorie) not as it were, at an vncertaine thing: so I fight, not as it were beating the ayre (with wordes only) but I chastise my bodie, and bring it into seruitude, lest per-

Chastitie according to the state of euerie one, is most necessarie.

S Paul for his more merite, suffered tentations.

And therefore both prayed and chastised his bodie.

16. 11. 7. 35

1. Cor. 11. 7.

7.

8.

9.

1. Cor. 9. 7.

16. 27.

haps, when I haue preached to others, my self become reprobate.] Thus by example teaching what al should doe: he also writte the same, for instruction to al posterities; and further addeth [In al thinges (saith he) let vs exhibite our selues, as the Ministers of God, in much patience, in tribulations, in necessities, in distresses, in stripes, in prisons, in seditions, in labours, in watchings, in fastings, in chastitie;] Alwaies among necessarie vertues, naming *chastitie* for a special one, in al degrees: as wel in chaste Mariage, which must be honorable in al fidelitie, loue, concord, & al other respects, [The bed vndefiled] free from aduoutrie: as in single life, that chastitie be perfect in dede, word, & thought. 1. Cor. 6. 7. 4. 5. 6. Gal 5. 7. 12. 1. Tim. 4. 7. 12. ch. 1. 7. 2. ch. 3. 7. 3. 4. ch. 5. 7. 2. 12. Tit. 1. 7. 5. Heb. 13. 7. 4.

Chastitie is an especial vertue of edification.

Likewise S. Peter admonisheth to loue and kepe chastitie, not only for the perfecting of euerie ones soule, but also for edification to others, saying [Let the women be subiect to their husbandes: that if any beleue not the word, by the conuersation of the women, without the word, they may be wonne; considering your chaste conuersation in feare] With care to geue no least cause of ielousie, touching chastitie. 1. Pet. 3. 7. 1. 2.

*Al vniust getting, or holding of others goods,
is forbidde by the Law of God, and
nations.*

ARTICLE 31.

Al iniurie in temporal goods is forbidde by the name of theft.

Vnder the name of theft, are comprehended al iniuries, done to anie other in their temporal goods, estimation, and fame. As by secrete stealing, by violent robbing, by fraudulent deceiuing, by vsurie, oppression, tyrannie, by not paying debts, by destroying vniustly others goods: by calumnation, detraction, derision: by anie vniust maner depriving an other of that thing, which belongeth vnto him. Al which are forbidde by these general wordes of Gods Law [Thou shalt not steale.] More particularly the same Exod 20. 7. 15.

same diuine Law, adioyned due punishmēt for transgressing in certaine cases, conuenient for that time and people, saying [He that shal steale a man, and hold him, being convicted of the trespasse, dying let him dye. If anie man steale an ox, or shepe, and kil, or sel it: he shal restore siue oxen for one ox; and foure shepe, for one shepe] So greater sinnes are more seuerely punished, about the proportion of the damage: which iudicial penal precepts may be changed, or taken away, or others made by Princes, & Common wealths, as is declared before, and more hereafter. But the Moral precepts euer did, and stil doe bind al men. Of Which we especially speake here, prouing the same as wel by the old, as by the new Testament.

2. Touching vsurie therefore, which is too much vsed, and by manie defended, or cloked, the Law of God saith [If thou lend money to my people being poore, that dwelleth with thee, thou shalt not vrge them, as an exactor, or oppresse them with vsuries. If thy brother be empouerished, and weake of hand, & thou receiue him as a stranger, and seiourner, & he liue with thee, take not vsuries of him, nor more then thou gauest. Feare thy God, that thy brother may liue with thee. Thou shalt not geue him thy money to vsurie: and ouerplus of the fruites, thou shalt not exact of him. I the Lord your God. If thy brother constrained by pouertie sel him self to thee, thou shalt not oppresse him, with the seruitude of seruants (that is of bond slaues) but he shal be as an hyreling, and a seiourner. Thou shalt not lend to thy brother money to vsurie, nor corne, nor anie other thing, but to the stranger] By strangers is vnderstood, onlie such as are enemies, against whom is lawful warre. For al nations admitted among Gods people, were by his Law, in case of his proper people.]

3. Vsurie is also condemned as a wicked iniustice, by the holic Prophets, and by Christ himself expressly.

The

Vsurie is condemned by the written Law.

Deut. 5. 7.

19.

Exod. 21. 7.

16.

ib. 22. 7. 1.

Deut. 14.

27.

Leuit. 25.

Art. 47.

Exod. 22. 7.

25.

Leuit. 25.

7. 35. 36.

37. 38.

39. 40.

Deut. 23. 7.

19. 10.

Ex. 21. 7. 21

ib. 23. 7. 9.

etc.

And by the
Prophets.

The Royal Prophete plainly affirmeth, that whosoever wil enter into heauen, must be free from the sinne of vsurie, amongst other requisite conditions, saying: [Lord, who shal dwell in thy tabernacle, or who shal rest in thy holie hill? (and thereto answereth) He that walketh without spotte, and worketh iustice. (And among other greuous sinnes, nameth vsurie. [He (saith the Prophet) that hath not geuen his money to vsurie: and hath not taken giftes vpon the innocent] signifyng that vsurie, & briberie doe exclude from heauen.

Describing also the wicked conuenticle, which is opposite to the holie Citie of God, he saith [There hath not ceased out of the streates therof Vsurie & guile.

Againe, amongst greuous sinnes, from which sinners can not be redeemed, but by new iustifying grace, he saith [From vsuries, and iniquitie he shal redeme their soules] Salomon admonisheth vsurers, that the goods which they gette by that trade, are not theirs, but pertyne to the poore of whom they receiue them, saying [He that heapeth together riches by vsuries, and ocker, gathereth them for him, that is liberal to the poore] Ezechiel saith [He that geueth to vsurie, and taketh more (then he lendeth) what shal he liue? he shal not liue, whereas he hath done these detestable thinges, dying he shal dye: his bloud shal be vpon him] Nehemias amongst other thinges, which he condemned, and corrected in the people, saith [I rebuked the Princes, and Magistrates, and said to them: Doe you euerie one exact vsuries of your brethren? and gathered against them a great assemblie] Christ our

And especially
by Christ.

Lord correcting also the false doctrine of the Scribes and Pharisees, who wrested the sense of holie Scriptures, in excuse of their auarice, and of taking vsurie: commandeth both to lend to the needie, and to take no vsurie at al, saying [He that asketh of thee, geue to him, and to him that would borow of thee, turne not away] And directly against the same corrupters, who

account-

Luc. 6.

15.

Psal. 14. 7.
1. 5.

Rom. 1.
1.

Psal. 74. 7. 12.
Psal. 71.

14.

Pro. 13. 7. 8.

Psal. 11.
Pro. 11.
ch. 14.
ch. 19.

Ezech. 18. 7.
8. 13. 17.

Ezech. 13. 13.

Amos 10.

1. 1. 5. 7.

Exod. 8.

Deut.

Mat. 5. 7. 42.

ch. 17.

Iob.

Lev. 6. 7. 54. accounted, whom they list their freindes, and whom they list their enimies, he saith [If ye lend to them of whom ye hope to receiue, what thanke is to you? for sinners also lend vnto sinners, for to receiue as much. But loue your enimies: doe good: and lend, hoping for nothing] by lending, nor exacting, nor expecting anie more for lending, but the same in iust value which is lent. For so iustice requireth, and bindeth him that boroweth, to pay al the debt. [Owe to no man anie thing (saith S. Paul) but that you loue one another] signifying that al are bound in due time and maner, to pay al other debts: and perpetually, to be only in debt of mutual loue, each one to others.

Rom. 13. 7. 4. Other theft, roberie, & fraud, are by the same diuine auctoritie condemned. [Hope not in iniquitie, (saith the Psalmist) and couet not robbries. The robbries of the impious (saith Saloman) shall draw them downe. Emulate not euil men, neither desire to be with them, because their minde doth meditate robbries, and their lippes speake deceits. He that is partaker with a theefe, hateth his owne soule. The riches of the vniust, shall be dried vp, as a riuer, & they shall found as great thunder in the raine. (saith an other wiseman) The nephewes of the impious, shal not multiplie boughes: nor vnclane rootes found vpon the toppes of a rocke. They haue not knowne how to doe right: (saith the Prophet Amos) trefuring vp iniquitie, and robbries in their houses.] *Against theft, roberie, and al fraude.*

Eccle. 40. 7. 5. Particularly against bribes, the Law saith [Neither shalt thou take bribes, which doe blinde also the wise: and peruert the wordes of the iust] Repeting the same commandment, our Lord saith againe [Thou shalt not accept person, or gifts: because that giftes blinde the eyes of the wise; and change the wordes of the iust. Cursed be he that taketh giftes, to kil the soule of innocent blood: and al the people shal say: Amen. Fire (saith holie Iob) shal deuour their taber- *Against bribes*

nacles, which gladly take giftes. The impious (saith Salomon) receiueth giftes out of the bosome, that he may peruert the pathes of iudgement. He that knoweth a person in iudgement doth not wel; this man euen for a morsel of bread, forsaketh the truth. He that pursueth auarice, disturbeth his house: but he that hateth giftes shall liue.] Other Proothes threaten punishment for this vise of bribrie; especially when great persons are corrupted therewith. [Thy Princes (saith Isaias to the Iewes) are vnfaithful, cōpanions of theeues: al loue giftes, follow rewardes. Woe to you which iustifie the impious for giftes. He that shaketh his handes from al gift, and stoppeth his eares, lest he heare blood, and shutteth his eyes, that he may see no euil: this man shal dwell on high, the munitions of rockes shal be his highnes; bread is geuen him, his waters are faithful. His eyes shal see the King in his glorie.] The like saith Amos [I haue knowne manie your wickednesses, and your strong sinnes, enemies of the iust taking bribe: and oppressing the poore in the gate. Her Princes iudged for giftes (saith Micheas) and her Priestes taught for wages: and her Prophets (false Prophet) liuined for money. For this, Sion shal be ploughed as a fildes, and Ierusalem shal be as an heape of stones; and the mount of the Temple, as the high places of the forests] signifying the ruine of Ierusalem and Temple, for auarice, briberie, and other great sinnes.

Tyrannie and
extorsion is
most damna-
ble.

6. Aboue al other iniuries Tyrannie, by forcibly inuading mens goods, and persons, vnder pretence of iust power, is most wicked & execrable. So [Achab King of Israel, moued with vniust indignation, and fretting, because Naboth (this faithful subiect) would not sel him his vineyard, agreed to Iesabels deuise, that Naboth should be accused, & by false witnesses condemned, and stoned to death, as for blasphemie: and so the king tyrannically possessed the vineyard of Na-

both

CHRISTIAN DOCTRINE. Art. 32. 179

both] adding wilful murder of the innocent, to his tyrannical oppression. And God reuenged the same, also in this world, vpon Iezabel, who was suddenly slaine, & eaten by dogges: vpon Achab, whose bloud also the dogges did eate: and vpon al Achabs familie, and generation, which was quite ruined, and extinguished. And [al tyrannical oppression is further eternally punished, in fire and brimstone.]

*Justice committed in sacred things is sacrilege.
And bying or selling spiritual things,
is Simonie.*

ARTICLE 32.

Besides the ordinarie rules of iustice to be obserued in temporal things, reason directeth, that as spiritual and sacred things, persons, and places doe excel the rest, so euerie iniurie done in them, is greater offence in the sight of God, then theft, roberie, or wrong committed in profane things. And this sinne is called Sacrilege, because sacred things are stolen, or violated. And both God and his deputies in earth, haue seuerely punished this crime. Whereof be manie notorious examples [God hauing commanded the Israehtes, in the conquest of Iericho, that whatsoever of gold, or silver there should be taken, or of brasen vessels; or yron, should be consecrated to our Lord, and laide vp in his treasures. One Achan reseruing secretly to himself certaine money, & other precious things; the people assailing their enemies were overcome in battel, wherewith Iosue, and the whole campe being much afflicted [Our Lord said: I wil be no more with you, til you dispatch him that is guiltie of this wicked fact. Arise (saith our Lord) sanctifie the people, there is anathema in thee] Trial was made by lotte, Achan of the tribe of Iuda, being found to haue

Theft & other iniuries in sacred things is sacrilege.

God commanded, to appropriate certaine temporal goods vnto sacred vties.

And punished transgressors with death.

transgressed. Iosue said to him [Because thou hast disturbed vs, our Lord disturbe thee in this day. And al Israel stoned him, and all thinges that were his, were consumed with fire, And the furie of our Lord was aueried from them.] 25. 16.

Terrible examples in the King of Babylon.

In King Antiochus.

And Ananias.

Simonie is no lesse sinne.

2. Ballasar King of Babylon, sonne of Nabuchodofor, with his wiues, concubines, and nobles, deriding holie thinges, and blaspheming God, dranke in the sacred vessels, that were brought from the Temple of Ierusalem, and the same night was slaine, and his kingdome conquered by Darius the Mede, and so that Monarchie was translated from the Assirians to the Medes and Persians. In like maner, or rather more miserably was Antiochus Epiphanies (a most wicked King of the Grecians) for persecuting, and most sacrilegiously robbing, & contaminating the holie vessels, and treasures of the Temple [was most worthily plagued in his bowels, with bitterest torments in his inner parts, but not ceasing frō malice stil threatned, breathing fire in his minde, confessing that he was iustly tormented, but neuer awhile repented, his liue flesh falling from his bodie, in desperate maner, the sacrilegious blasphemer, with most miserable death, departed this life] Ananias also and Saphira [For sacrilegious fraud, died suddenly] Striken with the hand of God; vpon S. Peters reprehensue word. 1. Mach. 1. 7. 23. 14. 39. 2. Mach. 5. 16. 17. 18. 19. 20. ch. 9. 7. 4. 5. c. 6. Art. 5. 7. 3. 5. 10.

3. Like vnto Sacrilege, is the crime of Simonie. so named of one Simon a Magician, who falsely valuing spiritual grace, with earthly thinges [offered to giue money for such power, as the Apostles had; that vpon whomsoever he should impose his handes, they might receiue the Holie Ghost] To whom therfore S. Peter said; [Thy money be to thee vnto perdition; because thou hast thought with money to bye the Holie Ghost, so the Magitian fel into the gal of bitterness] Into this sinne long before, fel Giezi the servant of Elizeus the Prophete [requiring and receiuing

tem-

temporal reward, of Naaman the Assirian, for a miraculous cure, wrought by the Prophete, in cleansing the same Naaman from leprosie. For which wicked sinne, the Prophete punished his owne seruant, with a perpetual plague of leprosie, saying vnto him [The leprosie of Naaman shal cleaue to thee, and to thy seede for euer: And he went out from him a leper, as it were snow] Into this enormous crime do al they fall, that either by or sel anie spiritual holie thing, or anie thing annexed vnto spiritual power, or function. For albeit the bodily cure, & clensing frō leprosie in Naaman, was a temporal, & corporal benefite, valiable in some sorte with money, if it had bene done, by industrie and art of Phisitiones; Yet being miraculously wrought by Gods Prophete, it was so annexed to spiritual power, and function, that the false valuation therof was wicked sinne, & was punished accordingly. And euen so are al spiritual benefites, & benefices ordained for maintenance of spiritual power, & functions. As be Church landes, tithes, oblations, & Ecclesiastical reuenewes. The vniust vsurpation wherof, by intrusion, force, or other meanes by Ministers, false pretended Clergimen, in heretical countries, is both Sacrilege in the vniust possession of sacred thinges: and Simoney in the maner of obtaining them, being annexed to spiritual functions, and granted and gotten, for farre worse then temporal profane labours, of mere laimen: and therefore (besides the profession, and practise of heresie) altogether vncapable of those possessions.

It consisteth in bying and selling spiritual thinges, for a temporal price.

Prodigalitie, in superfluous expenses: and nigardnes in sparing, are forbiddē by Gods Law.

ARTICLE 33.

Vertue consisting in the iust meane, is peruerred by either of the extremes, of too much, or of too little.

Liberalitie consisteth in

Y 3

little.

the right
meane be-
twene Pro-
digalitie, and
niggardnes.

little. And therefore if pretended Liberalitie do either
excede in ouer much geuing, or spending of wordlie
goodes, it loseth the nature of vertue, and is the vise
of Prodigalitie: or if it be defectiue in ouer much get-
ting or sparing; it is Auarice, or Niggardnes; which vi-
ses are cōdemned by the light of reason, & by the law
of God. A few textes of holie Scripture may suffice in
confirmation therof. [He that troubleth his house P. 9. 11. v. 2.
(saith Salomon) shal possesse the windes: and he that 29.
is a foole, shal serue the wise. A diligent woman is a ch. 12. v. 4.
crowne to her husband. A wise woman buildeth her ch. 14. v. 1.
house; the vnwise wil with her hand destroy that also
which is built. He that kepeth the Law (of reason) ch. 28. v. 7.
is a wise sonne, but he that feedeth gluttons shameth v. 16.
his father. A prince lacking prudence shal oppresse
manie by calumnie: but he that hateth auarice, his
dayes shal be made long. He that tilleth his ground, v. 19.
shal be filled with breades, but he that pursueth idle-
nes, shal be replenished with pouertie. Beggrie, and ch. 30. v. 8.
riches geue me not: geue only thinges necessarie, for
my substance.]

Against
Idleness.

Prodigalities
condemned by
Isaias the Pro-
phet.

2. Isaias the Prophete describeth the superfluous,
vaine, & lasciuious attyre of some wemen, saying] The Isa. 3. v. 16.
daughters of Sion, are hawte, and haue walked with 17. 18. v. 6.
stretched out necke, & went with twingling of eyes,
and clapping their handes, walked on their seete, and
ietting in a tette pafe. Our Lord shal take away the
ornament of their shoes, & lile moones. And cheynes
and ouches, & bracelettes; & the shedings combes,
and sloppes, and tablettes, and swete balles, & carlets
Ringes, and pearles hanging on the forehead. And
changes of apparel, and shorte clokes. And, for swete
fauour, there shal be stinke, and for a girdle, shal be
a corde; and for fassled hate, baldnes: and for a sto-
macher, shal be harecloth] Al which riotte, and super-
fluitie, the Prophet adonisheth prodigal persons to
auoide, otherwise iust punishment wil fall vpon them,
by

by the contrarie afflictious, for such vaine pleasures. True frugalitie requireth; that as we would haue no want, so we must make no wast.

3. Our Sauour in commendation of S. Iohn Baptist, said to the people [What went ye out into the desert to see? a man clothed in soft garments? Behold they that are clothed in soft garments, are in Kinges houses] Insinuating, that in kings courtes is commonly superfluitie of expenses in costly apparel, and other delicates. Againe our Lord taxeth the like superfluitie towards mens selues; with auarice and niggardnes towards the poore [There was (saith our Lord) a certaine rich man, and he was clothed with purple, and silke, and he sayred euerie day magnifically] who neglecting to releue a poore man, called Lazarus. When they both dyed [Lazarus was carried by Angels into Abrahams bosome (a place of rest, and plentiful comfort) and the rich glutton was buried in hel] Accordingly S. Paul teacheth that [Pietie with sufficiencie, is great gaine. Hauing foode, and wherewith to be couered, with these al (moderat persons) ought to be content] S. Peter admonisheth that [wemens trimming ought not to be outwardly, in platting of haire, or laying on gold round about, or on putting on vestures: but in the incorruptibilitie of a quiet, and modest spirite] S. Iames seuerly reprehendeth vnmercifull rich men [that make merrie vpon the earth, and in riotousnes nourish their hartes in the day of slaughter.] When they kil and offer victimes, they pamper themselves, and neglect the poore. Of auarice & niggardnes, see more in the last commandment.

Christ and his Apostles, condemne al prodigalitie.

And miserable niggardnes.

It is specially forbidde, to hurt the fame of anie person vniustly.

ARTICLE 34.

Pro. 22. 1. **B**etter is a good name, then much riches. About silver and gold good grace. And better then precious

Defamation is worse then theft.

cious oynments.] And therefore in like proportion, it is a greater sinne, to hurt anie person, vniustly in their fame, then in their external goods. Which thing ^{2.} holie Scripture further testifieth, in regard of diuers sortes of this kinde of iniurie. The common people of the Israelites, when they were afflicted by king Pharao in Ægypt, greuously offended in murmuration, and calumniation: charging Moyſes and Aaron, as if they had bene the causers, that al the people were more afflicted, saying to them [You haue made our fauour to stincke before Pharao, and his seruants: and you haue geuen him a sword for to kil vs] Againe ^{Exod. 5. v. 21.} in the desert they calumniated Moyſes, as if he had bene careles of them, saying [What shal we drinke, ^{ch. 15. v. 24.} would to God we had died by the hand of our Lord, ^{ch. 16. v. 3.} in the Land of Ægypt. Why haue you brought vs into this desert; that you might kil al the multitude with famine? Why didst thou make vs goe forth out of Ægypt, to kil vs, and our children, and our beastes with thirst. Why haue you brought forth the Church of our Lord into this wildernes, that both we and our cattel should dye? Why did you make vs ascend out of Ægypt, and haue brought vs into this exceeding naughtie place, which cannot be sowed, which bringeth forth neither figge, nor vines, nor ponegranats, moreouer also hath no water for to drinke:] Against this malicious iniurie of calumniation, our Lord gaue expresse commandment, saying [Thou shalt not calumniate thy neighbour.] When therefore Gods true seruants are vniustly charged, with crimes falsly imputed, they must first with patience and meekenes, recurre to God by prayer, as Moyſes and Aaron did. Aud also with discrete zeale, in due time and place, must answer in iustification of truth, as the Prophet Elias answered wicked Achab, saying plainly [Not I; ^{Reb. 18.} haue troubled Israel, but thou, and the house of thy father: Who haue forsaken the commandments of ^{7. 17. 18.} our

Against calumniation.

our Lord, and haue folowed Baalim] So our B. Sau-
our confuted the Pharisees calumniation, with true,
plaine, & modest answers [To eate with vnwashen
handes, doth not defile a man: but they transgresse
Gods commandments, that teach the people, not to
releue their parents, for their owne traditions.]

2. Detraction, consistling in vnlawful reuealing o-
thers secrete faults, defectes, or imperfections, is more Against de-
traction.
or lesse sinne, according to the wrong, and damage
commonly ensuing therby. Which ouer frequent in-
iurie, is worthily condemned in holie Scripture [I did
persecute euerie one (saith holie Dauid) that secretly
detraeth from his neighbour. The thinges which
thyne eyes haue seene (saith Salomō) vtter not quickly
in a brawle, lest after wards thou canst not amend it:
when thou hast dishonoured thy freind. The North-
winde (saith he) dissipateth raine, and a sadde looke
the tongue that detraeth] If a serpent bite in silence,
nothing lesse then it, hath he, that detraeth secretly.
Hedge thy eares with thornes, and heare not a Against the
hearing of de-
traction.
wicked tongue: and make doores to thy mouth, and
lockes; & right bridles to thy mouth. And take heede,
lest perhaps thou slippe in thy tongue, and fal in the
sight of thyne enemies, that lye in waite for thee, and
thy fal be vncurable vnto death. He that stoppeth his
eares, lest he heare bloud (saith Iſaias) and shutteth his
eyes, that he may see no euil This man shal dwel on
high] signifying that none ought curiously, neither
to vtter, nor to heare euil of others. [Detraeth not one
from an other, my bretheren (saith S. Iames) He that
detraeth frō his brother, or he that iudgeth his bro-
ther, detraeth from the Law, and iudgeth the Law.
But if y^e bite, and eate one an another (saith S. Paul)
take heede you be not consumed one of an other.]

3. Contempr, or spial respect of others is not a small Against deri-
sion.
sinne: and derision is also a greater fault, and very in-
iurious. The wife of holie Iob derided him, saying:

[Doeſt thou yet continue in thy ſimplicities] The wiſe ^{Job. 2. 9. 9.} and kinsfolke of Tobias derided him. when he was ^{ch. 5. 7. 5. 6.} blinde, ſaying [Where is thy hope, for the which thou ^{Job. 2. 7. 15.} didſt beſtow almes, and burials. Thy hope is become ^{16. 12. 13.} vaine manifeſtly, and thine almes now haue appeared] S. Paul geueth al Chriſtians a general Rule, for mutual wordes, and external behauiour, ſaying [Loue ^{Rom. 12. 9.} the charitie of the brotherhode, one towards an other: with honour preuenting one another.] And generally, againſt al finnes and iniuries committed by the tongue. Salomō ſaith [For the finnes of the lippes, ^{Prov. 12. 7. 13.} ruine approacheth to the euil man.] S. Iames ſaith [If ^{Iac. 3. 7. 2.} a man offend not in word, this is a perfect man (a rare ^{ch. 4. 7. 13.} man.) The tongue is fire, a whole world of impietie. Thou, What art thou, that iudgeſt thy neighbour? Who art thou (ſaith S. Paul) that iudgeſt an other mans ſeruant?] As if he ſaid: It ſufficeth that euerie one ^{Rom. 14. 7.} control, correct, and amend his owne faultes, & theirs ^{4.} which by office pertaine to his charge: to aduiſe others of brotherlie charitie, and with al modeſtie: teaching: not otherwiſe to intermedle [For who art thou that iudgeſt an other mans ſeruant?] ^{Ibidem.}

Against al
finnes of the
tongue.

*Sufurration is an eſpecial iniurie, and a
deſteſtable ſinne.*

ARTICLE 35.

Sufurration is
the poyſon of
concord, and
oppoſite to
pacificacion.

SVfurration by ſuggeſting cauſe of diſlike, to make
or nourish diſcord, where agreement ought to be,
doth not only hurt their good name, of, whom euil
report is made, as calumniacion, and detraction doe;
but alſo diminith mutual loue, and depriueth (or
indeuouteth to depriue) both parties, of that good
fauour and freindſhip, which ſhould be in charitable
perſons, and is betwene ſpecial freindes, which is
great iniurie, and a diueliſh malice; the bane & poy-
ſon

son of humane societie; and therefore to be detested of al good persons, as it is often condemned in holie Scriptures. The Law saith [Thou shalt not be a criminator, nor a whisperer among the people.] Against this precept of God, and nature [Doeg an Idomeite reuealed to king Saul, that Abimelech the Priest had assisted Dauid, geuing him victuals, and a sword, and consulting our Lord for him] wherby Saul was so incensed against Abimelech, that he sent for him, and slew him, & aboue fourscore other Priests, & fauorers of Dauid: and stroke al the citie of Nobe, for the same pretended cause, al vpon the wicked suggestion of one whisperer Doeg. Dauid therfore, finding oportunitie, to manifest his true affection to Saul, besought him, not to geue credite, nor eare to such malicious whisperers, saying to him [My Lord king: For what cause doth my Lord persecute his seruant? what haue I done, or what euil is there in my hand? Now therfore, heare I pray thee, my Lord King, the wordes of thy seruant: If our Lord stirre thee vp against me, let there be odour of sacrifice (be it grateful to God, I am wel content with Gods wil) but if the sonnes of men (haue stirred thee vp against me: they are cursed in the sight of our Lord, which haue cast me out this day, that I should not dwell in the inheritance of our Lord] The Princes of the Philistims did also suggest to their king Achis, cause of suspicion against Dauid, saying [Is not this Dauid, to whom they sang? Saul hath strooke his thousandes; and Dauid his ten thousandes.] Absolom King Dauids owne sonne, ambitiously, and very seditiously, whispered amongst the people: falsely suggesting, as if there had bene defect in his fathers maner of gouerning, and so solicited, and [intited the hartes of the men of Israel, to fal from their allegiance, & to adhere to himselfe in rebellion.

2. Against such whisperers, the same Royal Prophet, and euerie iust soule prayeth thus: [Iudge me, & is condemned

Suffuration

by many ho-
ie Scriptures.

The enormi-
tie thereof is
often descri-
bed.

God, and discern my cause, from the sinful nation: from the vniust and deceitful man deliuer me] And against al such traitors, as Doeg was to Dauid, euerie faithful seruant of God, worthily inueigheth, saying [Why dost thou glorie in malice, which art mightie in iniquitie? Al the day hath thy tongue thought iniustice; as a sharpe rasar thou hast done guile. Thou hast loued malice more then benignitie: iniquitie rather then to speake equitie. Thou hast loued al words of precipitation: a deceitful tongue. Therefore wil God destroy thee for euer: he wil plucke thee out, and wil remoue thee out of thy tabernacle: thy roote out of the land of the liuing:] Thou shalt be vtterly destroyed, & al the race, that folow thy malignant hatt, and wicked steppes. Likewise Salomon pathetically describeth this enormous crime of Sufurratation, saying [Six things there are, which our Lord hateth: and the seuenth his soule detesteth. Lofstie eyes; a lying tongue; handes that shede innocent bloud; a hatt that deuifeth most wicked deuises; feete swift to runne into euil; a deceitful witnes that vttereth lies; (al six very wicked and damnable, but the seuenth) he that among brethren soweth discordes.] is most detestable: because it is most opposite to the cheefe vertue charitie: it breaketh vnitie: and is the proper sinne of the diuel. Againe saith Salomon: The impious man diggeth euil, and in his lippes fire burneth. A peruerse man raiseth contentions: and one ful of wordes, separateth Princes. An vniust man allureth his freind, and leadeth him by a way not good. He that with astornied eyes thinketh wicked thinges, byting his lippes, bringeth euil to passe. He that concealeth offence, seeketh freindships (which is a singular good worke of charitie) he that in other word repeteth it (making it worse then that which he heard) seperateth the confederate (breaking cōcord, or nourishing the discord) He that meditateth discordes, loueth brawles. The

wordes

18. v. 8. wordes of the duple tongued as it were simple, & the
 16. v. 10. same come to the inner partes of the bellie. When
 12. wood faileth, the fire shal be extinguished: and the
 whisperer taken away, brawles cease.] To al this, an
 other wise preacher addeth, to refresh the memories
 of al the faithful [Be not called a whisperer (saith he)
 16. 17. and be not taken in thy tongue, and so be confound-
 ed. For vpon a theefe is confusion, and repentance:
 & a very euil cōdemnation vpon the duple tongued:
 but to the whisperer is hatred, and enmitie, and
 11. v. 31. contumelie. The whisperer shal defile his soule, and
 shal be hated in al: and he that shal abide with him
 shal be odious. The stil man and the wise, shal be ho-
 13. v. 15. nored. The whisperer and the duple tongued is ac-
 16. cused. For he hath troubled manie, that were at peace.
 A third tongue (malicious, or vndiscrete report to
 17. one, what an other hath said) hath moued manie; and
 18. dispersed them from nation into nation. It hath des-
 troyed the walled citie of the riche; and hath digged
 19. downe the houses of great men. It hath cut the forces
 of peoples, & vndone strong nations. A third tongue
 hath cast out manlie wemen, and depriued them of
 20. their labours, (al the merite of their former good
 21. workes) He that regardeth it shal not haue rest: nei-
 ther shal he haue a freind, in whom he may repose.
 The stroke of a whippe maketh a blew marke, but
 22. the stroke of the tongue wil break bones. Manie haue
 fallen in the edge of the sword, but not so manie as
 they that haue perished by their tongue. Blessed is he
 that is defended from a wicked tongue.]

3. S. Paul with no lesse zeale and force, reciting whis-
 1. v. 9. perers, detractors, inuentors of euils, among other
 29. 30. 31. 32. grossest sinners, odible to God, denounceth: that not
 only they which doe such things, but they also which
 consent to the doers, are guiltie of death, euerlasting.
 Eph. 5. v. 6 Admonisheth therfore al Christians, [not to be sedu-
 ced with vaine wordes. Because for these thinges

S. Paul con-
 demneth it
 amongst other
 great crimes.

cometh the anger of God, vpon the children of diffidence. Become not therfore partakers with them.]

We are bound to practise sometimes workes of mercie; spiritual, and corporal.

ARTICLE 36.

Workes of
mercie are al-
wayes coun-
selled, and in
some cases
commanded.

DEcline from euil, and doe good [saith the Royal Prophet: teaching that it sufficeth not to abstaine from doing wrong, but it is also necessarie to doe good. And especially, among other good workes, to helpe the needie, with spiritual and corporal reliefe. Sometimes it is but counseled without obligation, sometimes it is commanded, as abilitie serueth, and others necessitie vrgeth. And in general, al are bound, sometimes to bestow almes, more or lesse, of one kinde or other. Gods prouidence so ordaining, that some doe neede, and others can helpe: at least the poorest can pray, can admonish sinners to repent, can remitte offences done to themselues, can sometimes giue a dish of cold water, or the like. [If a stranger dwell in your land (saith our Lord in the written Law) and abide among yon, doe not vpbraid him. There shal not want poore, in the land of thy habitation, therfore I command thee, that thou open thy hand to thy needie & poore brother, that liueth in the land. Thou shalt not see thy brothers ox, or shepe straying, and passe by, but thou shalt bring it backe to thy brother] In particular for the poores sake it was commanded, that [When thou reapest the corne of the land, and gatherest grapes, thou shalt leaue some to the poore and strangers to take. I the Lord your God.]

Gods prouidence ordaineth that some

2. Examples of the rich and poore, which gaue and receiued, and both merited, are for instruction to others, recorded in holie Scriptures. Abraham was

so

Gen. 18. 7.

2.

ch. 19. v. 1.

4.

1. Reg. 17. 7.

2. 13. 15.

ch. 18. 7.

13.

Tob. 1. v. 1. 3.

15. 17. 19.

20.

ch. 2. v. 3.

ch. 4. v. 7.

8. 9. 10.

ch. 12. v. 9.

ch. 14. v. 11.

16. 17.

so readie to releue the needie, that he earnestly inuited, and besought strangers passing by the way, to enter into his house, to lodge, and eate, and drinke with him. And so did Lot. And they both supposing that they inuited strange men, receiued holie Angels. A godlie widow woman in Sarepta fedde Elias the Prophete, by Gods special prouidence, for her merite, rather then for his neede. For otherwise he was also serued by a Crow, when God would so haue it [Abdias (gouernour of king Achabs house) receiued and releued an hundred Prophetes, whom Iesabel persecuted. Tobias being captiue (with manie others) in Alsiria, forsooke not the way of truth: but imparted that he could make, dayly to his brethren captiues with him, which were of his kindred. He went to al, and gaue them wholesome admonitions. He lent to the needies, and gaue as he was able; and he buried the dead, with danger of his owne life. He aduised his sonne to geue almes (among other fatherlie precepts) He and his sonne, and whole familie were assisted, comforted, and directed by an Angel, in their happie wayes, and seruice of God.] And so innumerable others, did manie workes of mercie.

are richer,
some poorer,
that al may
merite.

psal. 111. 7. 7.

10.

psal. 118. 7.

111.

pro. 3. v. 3. 4.

27. 28.

3. Of the reward of almes dedes, the Royal Prophete testifieth saying [The iust shal be in eternal memorie: he shal not feare at the hearing of euil. He distributed, he gaue to the poore: his iustice remaineth for euer and euer. His horne (his crowne) shal be exalted in glorie.] The Sapiential Bookes abound in precepts, and praises of almes dedes [Let not mercie & truth leaue thee (saith Salomon) put them about thy throte: and write them in the tables of thy hart: and thou shalt finde grace, and good discipline before God, and men. Doe not prohibite him to doe good, that is able. If thou be able, thy selfe also doe good. Say not to thy freind: Goe, and returne, and to morrow I wil geue to thee, wheras thou maist geue forth

The reward
of al good
workes is
great.

with

with. He that hideth corne, shal be cursed among the
 peoples: but blessing vpon the head of them that sel. *ch. 11. v. 26.*
 The fruite of a iust man, a tree of life: and he that gaineth
 soules, is wise. He that despiseth his neighbour, *ch. 1. 4. 71.*
 sinneth; but he that hath pittie on the poore, shal be *22. 31.*
 blessed. Mercie and truth prepare good things. He *ch. 19. v. 17.*
 honoreth his Maker, that hath pittie on the poore:
 and he wil repay him the like. He that stoppeth his *ch. 21. v. 13.*
 eare at the crie of the poore, himselfe also shal crie, & *14. 26.*
 shal not be heard. A gift hidde quencherh angers; & a
 gift in the bosome, the greatest indignation. He that
 is iust, wil giue, and wil not cease. He that is prone to *ch. 7. 2. 9.*
 mercie, shal be blessed: for of his breades, he hath ge-
 uen to the poore. Deliuer them that are led to death: *ch. 24. v. 11.*
 and those that are drawen to death, cease not to deli- *12.*
 uer. If thou say, I am not of force: he that seeth into
 thy hart, he vnderstanderh: and nothing deceiueth
 the keeper of thy soule: and he shal render to a man,
 according to his workes. He that geueth to the poore, *ch. 28. v. 27.*
 shal not lacke; he that despiseth him that asketh, shal
 susteyne penurie. Cast thy bread vpon the passing wa- *Eccle. 11. v. 1.*
 ters, because after much time thou shalt finde it (in *Eccle. 4. v. 1.*
 eternal life.) Sonne, defraude not the almes of the
 poore (saith an other diuine Preacher) and turne not
 away thine eyes from the poore. Despise not the hun- *2.*
 grie soule: and exasperate not the poore in his pouer-
 tie. Afflict not the heart of the needie, and deferre not *3.*
 the gift to him that is in distresse. Reiect not the peti-
 tion of him, that is in affliction, and turne not away *4.*
 thy face from the needie. From the poore turne not
 away thine eyes, for anger: and leaue not to them *5.*
 that aske of thee, to curse thee behinde thy backe. *6.*
 For the prayer of him that curseth thee, in the bitter-
 nes of his soule, shal be heard: and he that made him, *7.*
 wil heare him. Make thy selfe affable to the congrega-
 tion of the poore. Bow downe thine eare to the *8.*
 poore, without sadness, and render thy debt, and
 answer

Almes deedes
 are like to
 good seede,
 sowne in good
 ground; And
 are much com-
 mended in al
 the Sapiencial
 bookes.

9. answered him peaceable wordes in mildnes. Deliuer
 him that suffereth iniurie, out of the hand of the
 10. proud; and be not faint in thy soule. In iudging be
 merciful to pupils, as a father; and as an husband to
 their mother: and thou shalt be as the obedient sonne
 11. of the Hieghest: and he wil haue mercie on thee,
 more then a mother] If thou wilt doe good, know to
 whom thou doest it: and there shal be much thanke
 12. in thy good deedes. Doe good to the iust, and thou
 shalt finde great reward. And if not of him, assuredly
 of our Lord. For it is not wel with him, that is euer
 occupied in euil thinges, and that geueth not almes:
 because the Hieghest both hateth sinners, and hath
 13. mercie on them that are penitent] Wherfore the best
 and most necessarie almes for obstinate sinners, is to
 correct them, as Salomon often admonisheth [A
 14. rodde (saith he) on his backe, that lacketh witte. He
 that spareth the rodde, hateth the childe: but he that
 15. loueth him, doth instantly nurture him. The pesti-
 lent being punished, the little one shal be wiser. The
 16. iust deuileth concerning the house of the impious,
 that he may drawe the impious from euil. Follie is
 17. tyed together in the hart of a child: and the rodde
 of discipline shal drine it awaye. Be not defrau-
 ded of thy good day, and let not a little portion of a
 18. good gift, ouer passe thee. Geue and take, and iu-
 stifie thy soule. He that lendeth to his neighbour, doth
 19. mercie, and he that preuaileth with hand, kepeth the
 commandment. Lend to thy neighbour in the time
 20. of his necessitie: and againe, repay thy neighbour in
 his time. Manie haue not lent, not because of wicked-
 21. nes (not of want of compassion) but they were afraid
 to be defrauded without cause. But yet vpon the hum-
 22. ble, be strong of minde, and for almes differre him
 not. Loose money for thy brother, and thy freinde,
 23. and hide it not vnder a stone vnto perdition. Put thy
 24. treasure in the precepts of the Hieghest, and it shal
 profite thee more then gold. Shut vp almes in the

Of al sortes of
 almes, corre-
 ction of sin-
 ners is the best.

hart of the poore, and the same shal obtaine for thee against al euil. Aboue the chield of the mightie, and aboue the speare, it shal fight against thine enemye. Geue to the Highest, according to his gift, and with a good eye, doe according to the abilitie of thy handes. Because our Lord is a rewarder, and wil repay thee, seuen times so much] For he geueth grace in this life, & glorie in heauen, for euerie good worke of mercie.

35.

7. 10. 11.

The same is
vraged by other
Prophets.

4. Isaias, and other holie Prophets testifie, that almes deedes doe excel fasting, and other mortifications, though the same also are commended in due times, and maner. To such as fasted, and omitted workes of mercie. God said [Is this such a fast, as I haue chosen, for a man by the day to afflict his soule? Is not this rather the fast that I haue chosen? Dissolue the bandes of impietie: loose the bundels that ouerlode: dismisse them free that are broken, & breake in sunder euerie burden. Breake thy bread to the hungrie, and the needie; and bring in the herberles into thy house; When thou shalt see the naked, couer him: and despise not thy flesh (for al men are of the same flesh) Then shal thy light breake forth as the morning; and thy health shal sooner arise, and thy iustice shal goe before thy face: and the glorie of the Lord shal embrace thee] Yea these workes are preferred before external Sacrifice [I would mercie & not sacrifice saith our Lord] Amos crieth [wo to them, that were in Sion, great men, heades of the peoples, going stately into the house of Israel] and had not compassion vpon the poore. Nehemias by word and example teacheth al, to practise workes of mercie [We as you know (saith he to the Priestes and Magistrates) haue redeemed our brethren the Iewes, that were sold to the Gentiles, according to our abilitie: and wil you therefore sel your brethren? (by not releuing them, suffer them to be sold againe) and shal we redeme them? I also and my brethren, and my seruants haue lent money, and corne

1/a 38. 7. 5.

6.

7.

2.

Ose. 6. 7. 6.

Mat. 9. 7.

13.

Amos 4. 7.

1.

ch. 6. 7. 1.

1. 8/ d. 5. 7. 1.

2. 7. 8. 9.

10.

to very manie. Let vs not aske this againe in cōmon:
Let vs remitte them the debt, that is due to vs.]

5. Christ our Lord, the God of mercie, coming from heauen to doe workes of mercie: to redeme al mankind, to teach men, to feede men spirituallly, and temporally, to purchase eternal life to other men, by his owne death: teacheth, that not only for wicked

Omission of
of almes dedes
in case of ne-
cessitie. is
damnable.

1. Ioh. 3. 7.
16. 17.

deeds, & greuous wronges done, but also for omission of good workes: euerie [vnprofitable seruant; shal be cast into viter darknesse, where shal be weping and gnashing of teeth.] And so requireth workes of mercie of euerie faithfull seruant, rowardes others: that vnlesse they performe such workes, he wil iustly ex-

Mat 25. 7.

30.

34. 41.

Mat. 6. 7.

10. 31.

Luc. 6. 7. 36.

clude al that neglect to doe them, from eternal life [calling the iust into life euerlasting; because they doe them: & reiecting the wicked, because they doe them not] In the meane time, exhorteth his children [To heape vp treasures in heauen, where neither the rust, nor moth doth corrupt, and where theues doe not digge through, nor steale. For Where thy treasure is (saith our Lord) there is thy hart also] He came to geue; euen himselfe, not to take: to minister, not to be ministred vnto] And S. Paul willeth al men [to remember the word of our Lord Iesus: because he said: It is a more blessed thing to geue, rather then to take.] So did S. Paul perswade the Ephesians in his pastoral Sermon: so did he perswade in his feueral Epistles, the Corinthians, the Galathians, the Philip-

Act. 10. 7.

35.

1. Cor. 16.

2. Cor. 8.

eb. 9. 7. 6.

7. 3. 6. c.

Gal 6. 7. 6.

Phil. 4. 7.

15.

prians, and al Christians, to be diligent, and abundan in al workes of mercie, and that with alacritie [Because (saith he) God loneth a chereful geuer] assuring al that they shal reape in blessings, as they sow] Which is alwaies vnderstood, according to the deuout affection, and sincere good wil of euerie one, in proportion of their abilitie. Wherupon our Lord auoucheth, that [a poore Widow, which cast two mites into the treasure of the Temple, cast in more then al the rest,

though manie riche men cast in much: because al they of their abundance cast in (what to them seemed conuenient) but she of her penetic, hath cast in al that she had, her whole liuing.] Her example therfore is not rightly pretended by rich persons, whē they geue smal almes, and cal it the poore widowes two Mites. For none do perfectly imitate this deuoute poore widow, but they onlie, which in dede geue al that they haue, whether it be much or litle. Neuertheles others doe also right wel, which geue more or lesse, but few are comparable to this most bountifull liberal geuer of al that she had, and of al at once without limite, and without delay.

Not those
which geue
litle, but those
which geue al
they haue, are
like to the deu-
out poore
widow.

Though none
are bound to
geue al, yet al
are bound to
haue a good
wil to helpe al
that nede.

6. Only al are bound to doe in this point, as S. Paul writeth to S. Timothie, Willing him [to com-
māde the rich of this world, not to be high minded: nor
to trust in the vncertaintie of riches: but in the liuing
God, to doe wel, to become rich in good workes, to
geue easily, to communicate to others that nede: to
heape vnto them selues a good foundation, for the
time to come, that they may apprehend the true life]
The assurance wherof, he confirmeth also in another
place saying [With such hostes, God is promerited]
A sacred text so cleare, that albeit our Aduersaries not
induring the name of merite, doe corrupt the text, yet
confesse the thing it self [That God is wel pleased
with such workes] that he sheweth fauour for them.
And what is it els in true English, but merite (how-
soeuer they quarrel with S. Ierom about the Latine
word, *promeretur*) seing they here confesse that such
workes doe please God, and procure Gods fauour:
Why may we not say; that they merite God: that is,
They (through Gods grace) merite eternal life, which
consisteth in the sight, and fruition of God. And also
say, as the Apostle here speaketh [By such hostes God
is promerited] S. Iohn also reaching that the omission
of such worke in time and place requisite, sheweth
the

Luc. 11. v.
3. 4.
Mar. 12.
43-44.

1. Tim. 6. v.
17. 18. 19.

Heb. 13. v.
16.

1. *Iohn 3.*
7. 17.

the want of necessarie charitie [He that shal haue the substance of this World (saith he) and shal see his brother haue neede, and shal shut his bowels from him: how doth the charitie of God abide in him?] Plainly affirming that such a man, not releuing his neighbour in that case, hath not charitie. Which S. James further

Especially to
releue those
that are in
extreme ne-
cessitie.

1. *Mat. 9. 13.*
16.

explaineth, teaching also that it sufficeth not to say, vnto them that are naked, and lacke daylie foode, [Goe in peace, be warmed & filled, if thou geue them not the thinges, that are necessary for the bodie, what shal it profite] saith he: signifying that it profiteth nothing. For euen as such an answer doth not corporally helpe them that are in necessitie: so doth it not spiritually profite him, that so answereth, hauing meanes, and not releeuing the needie. The same thing doth S. Peter teach, admonishing [Before al thinges to haue a mutual and continual charitie: because charitie couereth the multitude of sinnes. Vsing hospitalitie one towards an other, without murmuring.

1. *Pet. 4. 27. 8.*
3. 10.

Euerie one as he hath receiued grace, ministring the same, one toward an other, as good dispensers of the manifold grace of God.] These and the like workes of mercie, spiritual and corporal are required of euerie one, according to their abilitie, and others necessitie. For which our Sauour, the iust Iudge wil say to those on his right hand, in the day of Iudgement, [Come ye blessed of my Father, possesse you the kingdom prepared for you from the foundation of the world. For I was an hungred, & you gaue me to eate: &c. And to those on the left hand: Get ye away from me, you cursed, into fire euerlasting, which was prepared for the diuel, and his angels. For I was an hungred, and you gaue me not to eate, &c. And these shal goe into punishment euerlasting: but the iust into life euerlasting.]

Mat. 25. 9.

34.

35.

41.

43.

46.

*Al are bound, when lawfull auctoritie
duly requireth it, to testifie the truth,
vvhich they knowv;*

ARTICLE 37.

Affirmative
precepts bind,
when due cir-
cumstances
concur.

Negative precepts doe bind at all times, not to do those things which are vnlawfull: but affirmative precepts only binde, when iust causes require, and other due circumstances concur. So al are bond to testifie the truth which they know, when a lawfull Iudge, or Superior in due maner commandeth it. And also when an established iust Law prescribeth; al are bond to reueale the truth, that is necessarie to be knowen, for the common good, and for iustice sake, in euerie case of important necessitie: though they be not expressely demanded. Touching which point, the Law of Moyes ordained, that [who-
soever knew that an other had sworne falsely, vnles
he did vtter it, he should beare the iniquitie.]

Leuit. 5. v. 1

Silence is some-
times a great
sinne.

2. Against vnlawfull silence, the holie Psalmist ex-
postulateth as with the fautor of sinners, saying [If thou
didst see a theefe, thou didst runne with him, and with
adulterers, thou didst put thy portion. He that is par-
taker with a theefe (saith Salomon (hateth his owne
soule. He heareth one adiuring, & telleth not. Sonne
obserue time (saith an other diuine Preacher) and a-
uide from euil. For thy soule be not ashamed to say
the truth. Accept no face against thyne owne face, nor
against thy soule a lie. Reuerence not thy neighbour
in his offence, nor kepe in a word in time of salua-
tion. Hide not thy wisdom in the beautie therof.
For by the tongue, wisdom is discerned: and vnder-
standing, and knowlege, and doctrine, by the word
of the wise, and stedfastnes in the workes of iustice. 7 11.
For iustice contend for thy soule, and vnto death
strive

Psal. 49. v. 18.

Pro. 29. v. 24.

Eccles. 4. v. 23. 26.

27.

12. 29.

strive for iustice: and God wil ouerthrow thyne enimies for thee.]

3. We haue memorable examples of this iust, and necessarie reuelatiou of the truth, in diuers worchie persons [Achior an Ammanite informed Holesernes the truth, concerning the people of the Iewes, who though he was threatned, and banished, yet was he by this occasion conuerted to true Religion, esteemed and rewarded for his fact. Mardocheus a noble Iew, discovering & reuealing a treason contriued against king Assuerus, in the citie of Susa, was esteemed, and finally rewarded; and by his meanes, the people of Israel, which were captiues vnder the Medes and Persians, were deliuered from danger of ruine, plotted against them, by their wicked enimie Aman. Daniel the Prophete (whiles he was very young) vnderstanding, that innocent Susanna was vniustly accused, and condemned to death [cried out amongst the people with a loud voice: I am cleane from the bloud of this woman. Returne ye into iudgement, because they haue spoken false testimonie against her] He then conuincd her false accusers, and witnesses; wherby she was deliuered, and they iustly punished with death.

Examples of
necessarie de-
claration of
truth.

4. S. Iohn Baptist came for the testimonie of necessarie truth, which was not knowne to the people [To geue testimonie of the light] which he performed most faithfully. Our B. Sauour himselfe [came to beare witness of the truth] He also taught his disciples, to admonish fraternally priuate offenders of their fautes: and if that should not suffice to correction, then to adioyne one or two witnesses: that in the mouth of two or three witnesses, euerie word may stand] & truth be confirmed. And finally [if nede require to tel the Church] He also gaue his Apostles commandment [to testifie of himselfe, to al the nations of the world.] And accordingly they preached

Especially
Christian faith
and doctrine
must be decla-
red, where
nede requi-
reth.

Christ

Iudith. 5. v.

16.

ch. 6. v. 7.

ch. 13. v. 27.

ch. 14. v. 6.

Hol. 1. v.

11.

Dan. 13. v.

46. 49.

Ier. 1. v. 7. 19.

27. &c.

Ier. 18. v. 37.

Mat. 18. v.

16.

ch. 18. v. 19.

10.

Christ euerie where. And vpon this commission and commandment, S. Peter and S. Iohn said plainly [We can not but speake those things, which we haue sene and heard] Al the twelue, and S. Paul, S. Barnabas, S. Luke, & S. Marke, and innumerable other Apostolical men, haue and stil doe testifie of Chr ist our Redemer, and Sauour, auouching Christian doctrine, notwithstanding anie prohibition to the contrarie [Because the word of God is not tyed] Al truthes are good, and to be auouched in due time, place, and maner. But Christian faith and religion is most principally euer, and euery where, with discrete zeale is to be confessed, and professed, & in no case to be denied [Because he that denieth Christ before men, shal be denied by Christ, before the face of the Father of heauen.]

It is forbidde to beare false vvitnesse, or to lie, or iudge rashly.

ARTICLE 38.

Al maner of lying is forbidde by the Law of God, and nature.

God being truth it self, and louing truth in al things, detesteth lying, and al vntruthes. And hath therefore expressly amongst other precepts, commanded saying [Thou shalt not speake against thy neighbour false testimonie] Further ordayning (besides punishment of the soule) special temporal reuenge by death, or other paine, for this offence against our neighbour: that [If a lying witnes stand against a man, accusing him of preuarcation: both of them, whose the cause is: shal stand before our Lord, in the sight of the Priestes, and the Iudges, that shal be in those dayes. And when searching most diligently, they shal finde, that the false witnes hath said a lye against his brother: they shal render to him, as he meant to doe to his brother; and thou shalt take away the euil out of the middes of thee; that others hearing may

may haue feare, and may not be bold to doe such things. Thou shalt not pitie him: but life for life; eye for eye: tooth for tooth: hand for hand: foote for foote shalt thou exact. Thou shalt not admitte a lying voice (saith our Lord againe to euerie appointed Iudge) neither shalt thou ioine thy hand to say false testimonie for a wicked person.)

2 Neither is it lawfull to affirme, a bare opinion as one thinketh to be true, not being assured vpon knowledge, nor to auouch a probable cōiecture, as if it were certaine: which is rash iudgement, iustly reprobued by holie Iob: saying to his importune freindes, which charged him with supposed fautes, not committed by him [Heare ye my correptions, and attende the iudgement of my lippes. Hath God neede of your lyes; that for him you speake guiles? Doe you take his person, and doe you endeavour to iudge: for God? He shal reprove you, because in secret (and indirectly) you take his person] and office vpon you. Likewise the Royal Prophete, and others doe often reprove both lying, and rash assertions. [Ye sonnes of men (saith the Psalmist) how long are you of heauie hart? Why loue yon vanities, and seeke lying? Sinners are alienated from the matrice, they haue erred from the wombe; they haue spoken false things. They loued God with their mouth, and with their tongue they did lye to him: The enemies of our Lord haue lied to him] Salomon saith [Whosoener trusteth to lies, feedeth the windes: and the same man foloweth flying birdes. He that speaketh that which he knoweth, is an vtterer of iustice: but he that lieth, is a fraudulent witnes. Lying lippes are an abomination to our Lord: but they that doe faithfully, please him. The iust shal detest a lying word, but the impious confoundeth, and shal be confounded. A false witnes shal not be vnpunished; & he that speaketh lyes, shal not escape.

The bread of lying is sweete to a man: and afterward

To affirme a thing vncertaine, as certaine, is rash iudgement.

All sortes of lies are condemned by the holie Scripture.

his mouth shal be filled with the grauel stone. He that ^{ch. 21. v. 6.} gathereth treasures with a lying tongue, is vaine, and ^{18.} witles and shal stumble at the snares of death. A lying witnes shal perish. Desire not his meates, in which is ^{ch. 23. v. 3.} the bread of lying. Cloudes, and winde, and no rayne ^{ch. 25. v. 14.} following, a glorious man, and not accomplishing his ^{18.} promises. A dart and a sword, and a sharpe arrow, a man that speaketh false testimonie against his neighbour. A Prince that gladly beareth wordes of lying, ^{ch. 29. v. 12.} hath al his seruants impious. Thus did wise Solomon preach against lying. An other holie preacher admonisheth the like, saying [Doe not gainesay the word of truth, by anie meanes, and be ashamed of the lye of thine vnskilfulnes (of an vntruth vttered out of error, which the speaker supposed to haue bene truth) ^{Eccle. 4. v. 3.} Plo w not (deuise not) a lye against thy brother: neither doe like wise against thy freind. Be not willing to make anie lye: for the custome therof is not good (is verienought) Lying is a wicked reproche in a man: ^{ch. 26. v. 26.} & in the mouth of men without discipline, it shal be ^{27. 28.} continually. Better is a theefe, then the continual custome of a lying man: but both shal inherite perdition. The maners of lying men, are without honour: & their confusion is with them, without intermission.

Above al o-
ther liars, false
prophetes, and
heretikes are
most detesta-
ble.

3. O f al damnable liars false Prophets, and Heretikes are most wicked: because they belie God, calling their errors Gods word: and speake in his name, wheras [he sent them not, he commanded them not, neither hath spoken vnto them. They say they are A- ^{Iere. 23. v. 15.} postles, and are not, and are found liars.] Their false doctrine is the word of the diuel, for of him they are ^{1. Iohn. 8. v. 44.} sent [The diuel is their father. When he speaketh a lye, he speaketh of his owne: because he is a liar, and the father of al lying] S. Paul therefore admonisheth ^{Ephes. 4. v. 24.} al seducers, & liars [to put on the new man, which according to God is created in iustice and holinesse of the truch. For the which cause, laying away lying, ^{23.} (saith

(saith he) speake ye truth, euerie one with his neighbour, because we are members one of another] And the Angel in the Apocalypse reciteth the sinne of lying, amongst other damnable crimes, saying [To the fearful (such as feare the world more then God) to the incredulous, and execrable, and murderers, and fornicators, and forcerers, and idolaters, and al lyars: their part shal be in the poole burning with fire and brimstone, which is the second death] And into the heauenlie Ierusalem [There shal not enter anie polluted thing, nor that doth abhominntion, and maketh lye, &c.]

4. Against rash iudgement, and inconsiderate assertion of anie thing vncertaine, which is a common vice of careles persons, especially of barbarous people: our B. Sauour admonisheth al men, saying [Iudge not, that you be not iudged. For in what iudgement you iudge, you shal be iudged: and in what measure you mete, it shal be measured to you againe] The barbarous common people in Milet, first rashly iudged [that S. Paul was a murderer, because a Viper inuaded his hand.] and by & by againe, rashly iudged [that he was a God] because there was no harme done to him by the viper.

Christ expressly condemneth rash iudgement of things doubtful.

Much more al manifest lying.

False accusation, and condemnation of the innocent: and iustificacion of the guiltie, are damnable sinnes.

ARTICLE 39.

VNiust proceeding in the Tribunal seate of Iustice, is greater wickednes then simple lying, or priuat wrong, because publike feared iustice is dabled by false pretence of auctoritie, and by doing iniurie: for albeit [there is no power but of God] yet is not the abuse of Power from God. From whom is nothing but iust, and good. And therefore iniustice defended,

Pretended iustice and wicked proceeding, as in

forme of Law, or cloked by pretence of auctoritie, is not only ini-
 quitie, rious to men, but also to God. [Whole Law is immaculate] And the same Law prescribeth, that euery Iudge shall exactly without acception of persons, in all causes geue true and iust sentence [Thou shalt not follow the multitude to doe euil: neither shalt thou in Iudgement agree to the sentence of the most part, to stray from the truth. The poore man also thou shalt not pittie in Iudgement. Thou shalt not doe that which is vniust, nor iudge vniustly. Consider not the person of a poore man: neither honour thou the countenance of him that is mightie. Iudge iustly to thy neighbour. Doe not anie vniust thing in iudgement: in rule, in weight, or measure. Thou shalt not decline the poore mans iudgement. The innocent, and iust thou shalt not put to death, because I abhorre the impious man. Heare them (that haue causes) and iudge that which is iust: Whether he be the same countinman, or a stranger. There shall be no difference of persons: so shal you heare the litle, as the great: 6. neither shal you accept anie mans person; because it is the iudgement of God.] In regard of which diuine office [Iudges are called goddes.]

Examples and
 testimonies a-
 gainst corrupt
 Iudges.

2. Against this Law, the sonnes of Samuel of-
 fended [Being Iudges in Bersebee, who walked not
 in their fathers wayes; but declined after auarice, and
 tooke bribes; and peruered iudgement] Against such
 peruerse Iudges, the Royal Prophet inueigheth say-
 ing [God stood in the assemblie of goddes (of Iudges
 called goddes) and in the middes he iudgeth goddes. 2.
 How long iudge ye iniquitie, and accept ye the per-
 sons of sinners. I said: You are goddes, and the sonnes
 of the Higheest al. (ye that haue auctoritie of God.)
 But you shal dye as men: and fall as one of the Prin-
 ces.] When you dye, you shal finde, that you are mor-
 tal men: and because being Princes, you iudged not
 right iudgement, you shal be punished as euil prin-

10p 6. v. 7. ces [For to the litle one mercie is granted: but the
 9. 10. mightie, shal mightely suffer torments. To the stron-
 ger more strong torment is imminent.] Salomon
 10p 17 v. further saith [He that iustifieth the impious, and he
 11. that condemneth the iust, both are abominable be-
 fore God. These things also to the wise: To knowe
 12. a person in iudgement is not good (that is, according
 to the Hebrew phrase, is very badde) They that say
 13. to the impious: Thou art iust: peoples shal curse them,
 and tribes shal detest them. They that rebuke him,
 shal be praised: and blessing shal come vpon them.
 14. The king that iudgeth the poore in truth, his throne
 shal be replenished for euer. Loue iustice, you that
 iudge the earth [saith the wise man] Thinke of our
 Lord in goodnes, & in simplicitie of hart seeke him.
 Heare ye kinges, and vnderstand; learne ye Iudges of
 the endes of the earth. Geue care ye, that rule multi-
 tudes, and that please your selues in multitudes of na-
 tions: because the power is geuen you of our Lord,
 and strength by the Higheest, who wil examine your
 workes, and search your cogitations. Seke not to be
 made a Iudge, vnles thou be able by power to breake
 iniquities; lest peahaps thou feare the face of the
 mightie, and put a scandal in thyne equitie. Presents
 and giftes blinde the eyes of the Iudges; and as one
 dumbe in the mouth, turneth away their chastisements.
 Our Lord wil heare the prayer of him that is hurt He
 wil not despise the prayers of the pupil: nor of the
 widow, if she poure ont speech of mourning. Doe not
 the widowes teares runne downe to the cheke: and
 her exclamation vpon him, that causeth them to
 runne?] According to these most wholsome instructi-
 ons, the good Kinges, and other Iudges carefully per-
 formed their offices, and gaue charges to others sub-
 ordinate to themselves, to doe the same [Take heede
 what you doe (saide good king Iosaphat, to the parti-
 cular Iudges of his kingdome) for you exercise not

The dutie of
 good Kinges,
 and Iudges.

the iudgement of man, but of our Lord: and whatfoe-
 ner you shal iudge, it shal redound to you. Let the
 feare of our Lord be with you: & with diligence doe
 al things: for there is no iniquitie with the Lord our
 God: nor acception of persons, nor desire of giftes.]
 The Prophet Micheas (as likewise other Prophets)
 feuerely reprehended vniust iudges: saying, [Heare *Micah. 3. 9.*
 this ye Princes of the house of Iacob, and ye iudges
 of the house of Israel, which abhorre iudgement, and
 peruert al right things: which builde Sion in bloud,
 and Ierusalem in iniquitie. Her Princes iudged for *v. 11.*
 giftes, and her Priestes taught for wages, and her Pro-
 phets (pretended prophets) diuined for money, and
 the y rested (pretended to relie) vpon our Lord, say-
 ing: Why, is not our Lord in the middes of vs? euil shal
 not come vpon vs.]

VVicked pre-
 tended lawes,
 against truth
 and iustice,
 are not Lawes
 but Tyrannie.

3. Aboue al other wickednes in publike trans-
 greasing of Law, and Iustice: the makers of wicked
 Lawes so farre surpasse, as the principal auctors of in-
 iustice, are more faultie then the accessorie partici-
 pants. And therfore Iaias the Prophete crieth [Woe
 to them that make wicked Lawes: and writing, haue
 written iniustice. That they might oppresse the poore
 in iudgement, and doe violence to the cause of the
 humble of my people: that widowes might be their
 praye: and they might spoile pupilles] A notable ex-
 ample of a wicked Law (most like to Heretikes pro-
 ceedings against Catholiques) is written by Daniel
 the Prophet, of a Decree deuised by his enemies to in-
 trappe him, as if he had bene disloyal to the King.
 For [when they could not finde anie occasion agunst
 him, on the behalfe of the King, because he was faith-
 ful and no fault, nor suspition was found in him] They
 suggested to the King, to make a Decree in matter of
 Religion [That euerie one which should pray to God,
 or to anie but to the King only, should be cast into
 the lake of Lyons] which being enacted, and publi-
 shed

Dns 6. 7. 40

v. 7.

shed, Daniel not with anie contempt of the King, nor wittingly prouoking the persecutors, but warily in his owne house, prayed thrise in the day to God, as he had accustomed before: and the malicious men curiously watching and teaching, found him praying in his vpper chamber, his window being opened towards Ierusalem, therupon accused him, as a transgressor of the kings Edict. Vrged the king, and by much importunitie, forced him to geue sentence, that Daniel should be cast into the Lake of Lions, and so it was. Wherin both the king sinned greuously, as wel in yielding to the wicked suggestion, as by putting such a pretended Law in execution, through faintnes of hart. and also the cruel craftie persecutors, more heynously offended both God and the King. And so by Gods iust iudgement, fel themselves into that pitte which they had made to catch the innocent. For God preterueng Daniel from the Lions, the king iustly condemned the plotters of the wicked Law [to be cast into the same denne of Lions, who were there presently deuoured] For though it was true that Daniel did so pray to God, contrarie to the kings Edict, as they did charge and accuse him: yet because the Law was vniust, and against God, and Religion, they were iustly punished by the King, whom they had most wickedly abused. And the King by this meanes, came to honour God, better then before.

4. Moreouer against both wicked Lawes, and abuse of good Lawes, our B. Sauour, gaue diuers precepts, commanding Magistrates to abstaine from iniustice, and to doe iustice [Did not Moyse (saith he) geue you a Law, and none of you doth the Law? Why seeke ye to kil me? Iudge not according to the face; but iudge iust iudgement. And to the vniust Scribes and Pharises our Lord cried. [Woe to you hypocrites, because you rish mint, and anise, and cummine, and haue left the weightier thinges of the Law: iudgement,

Christ condemneth
wicked lawes
and abuse of
iust Lawes.

9.10.

11.12. Cor.

11.7. v.

9.10.

9.14.

7.14.

11.17. v.

19.

24.

Mat. 23. v.

4.

ment, and mercie, and faith. These thinges you ought to haue done, and not to haue omitted those other. ^{Mat. 23. v. 23. 24.} Blind guides, that straine a gnat, and swallow a camel. And passe ouer iudgement, and the charitie of ^{Luc. 11. v. 42.} God.] S. James, amongst manie other admonitions, blameth the Iudges that wrest the Law: who by pretence of good Law, in dede make wicked Lawes, to serue their owne turne. [For he that iudgeth his brother (saith he) detracteth from the Law; and iudgeth the Law. But if thou iudge the Law (by false interpretation) thou art not a doer of the Law, but a Iudge. ^{1st. 4. v. 11.} But whar art thou, that iudgeth thy neighbour?] that darest iudge, that thy neighbour breaketh the Law, because he displeaseth thee: So thou vrgest his conscience, for thyn owne comoditie: not for his amendment. Wherin thou offendest against the Law: Which appointeth indifferent Iudges, to decide controuersies betwene parties, and neuer alloweth anie partie, to be Iudge in his owne cause. [For there is one Law-maker, and Iudge (God, who auctoriseth lawfull indifferent Iudges, in whom himselfe is principal) that can d. stroy, and deliuer.] ^{11.}

It is a particular wickednes, to praise, or to flatterr anie for their sinne.

ARTICLE 40.

FRaternal correction being an especial worke of mercie, tending to the spiritual good of others, is to necessarie in time, and place requisite, other circumstances also concurring, that the omission thereof is sinne, more or lesse, according to the necescitie and hope of good therby. Much more to commend, or praise anie person, for his fault is a farre greater crime, tending to the obduration of sinners, and their eternal ruine. Then the which there can scarce be greater

Not to admonish an other of his fault is sometime a sinne: but to praise anie for his fault, is alwayes a g. offence.

^{Mat. 18. v. 15.}

cruelitie

oueltie. For this is worse then corporal iniuries, against bodilie health or life, by so much, as the soule of euerie one, is better then their bodie.

2. This sinne therfore of flatterie in euil actions, is worthily reprevued by the Royal Prophete, saying *He that praiseth sinne, maketh the offender more obstinate, and himself participant thereof.* [Because the sinner is praised in the desires of his soule: and the vniust man is blessed (commended by others) more and more offended, and so is deprived of Gods grace, and according to the multitude of Gods wrath, he shal not seeke to recouer Gods fauour by repentance: but becommeth bolder in the sinnes committed, persisting and reioycing in them. So by taking pleasure in sinnes, and passing with impunity, they thinke not of death, nor of iudgement] The ifore pride holdieth such sinners, and they are couered with their iniquitie, and impietie, Their inquirie hath proceeded as it were of fute, they haue passed into the affection of the hart. They haue thought and haue spoken wickednes: they haue spoken iniquitie on high.] Bololy boasting of their euil wordes and deedes. Such praisers therfore of wickednes, doe both participate of others sinnes, formerly committed, by praising and approuing them, & of the iteration of the like, by their inciting others therto, Al such parasites the same Psalmist purposed to shunne, and willingly to heare sincere admonitors, saying [The iust shal rebeke me in mercie, and shal rephend me: but let not the oyle of a sinner fatte my head] Salomon also aduiseh the prudent to beware of a flatterer, saying [When he shal submitte his voice, beleue him not, because there are seuen mischiefes in his hart. Better are the woundes of him that loueth, then the fraudulent kisses of him that hateth. It is better to be rebuked of a wiseman, then to be deceiued with the flatterie of fooles. Because as the sound of thornes burning vnder a pottre: so the laughter of a foole: but this also is vanitie.]

9/ al. 9. v.
7. 14.
15.

9/ al. 72. v.
67. 83

9/ al. 140.
75.

Pro. 1. 6. v.
25.
ph. 17. v. 6.

Eccle. 7. v.
6. 7.

Flatterie is
condemned
by manie
Scriptures.

Part. 3.

AN ANKER OF

3. Woe to them that sow cushions vnder the cubite
of euerie hand (saith our Lord by his Prophete Eze- *Ezech 13. 18.*
chiel) and make pillowes vnder the head of euerie
age, to catch soules; and when they caught the soules
of my people, they did viuificate their soules] affir-
ming that they were in good state of spiritual life and
health, when in dede they were in euil state of sinne,
and in danger of ruine, deceiuing them by fawning *Mich 3. 7. 5.*
flatterie. Likewise [Our Lord saith (by his Prophete 6.
Michas) Vpon the false prophets, which seduced my
people: that bite with their teeth: and preach peace:
There shal be night to you for vision, and darknes to
you for diuination.] It shal be quite contrarie to that
which flaterers say. They praise sinners, and promise
good successe, but calamities shal rake the sinners in
the end. Flatterie is the opposite vise to sinceritie, and
charitable aduise. And it corrupteth the true vertues
of fidelitie and freindshipe, vnder pretence of affabi-
litie. [Whosoener seke to please men (in their euil
dedes, wordes, or purposes) are not the seruantes of *Gal. 1. 7. 10.*
Christ] as S. Paul auoucheth. And againe, saith of him *1. Thes. 2. 7.*
selfe in an other place [So we speake, not as pleasing *4. 5.*
men, but as pleasing God: who proueth our hartes.
For neither haue we bene at anie time in the word of
adulation, as you know, nor in occasion of auarice:
God is witnes: nor seeking glorie of men, but in plaine
sinceritie and veritie.] Let louers of flatterie remem-
ber king Herod Agrippa, who accepting of the peo- *2. Cor. 1. 7.*
ples flatterie, saying: that [his wordes were the voices *12.*
of a God, and not of a man, was forthwith stroken by
an Angel: and being consumed of woormes, he gaue *12. 23.*
vp the ghost] and died a miserable wretch, for suffe-
ring that blasphemous flatterie.

CHRISTIAN DOCTRINE.

*If anie be demanded of a secrete thing, by re-
uealing wherof vniust hurt is like to en-
sue, it is not lawfull to reueale it.*

ARTICLE 41.

A Seuerie one is bond to declare that truth which he knoweth, when it is duly demanded, by lawfull auctoritie, for iustice sake: so when anie thing is vniustly demanded, that wrong may be done thereby to himselfe, of whom it is demanded, or to anie other, it is not lawfull to reueale it. Because so to reueale, is to concurre to iniustice: which al are bond to auoide. As is cleare by reason, and by authentical examples, and instructions of holie Scripture.

Truth must
sometimes be
concealed.

2. The Midwiues in Ægypt, which feared God, and did not kil the Hebrewes children: being demanded, why they did not kil them? could not lawfully tel the true cause to king Pharao: for that he would then haue vniustly punished the same Midwiues, and terrified others from vsing the like pietie, and by some other meanes haue destroyed such children. And although they sinned venially, by making an officious lie (which is neuer lawfull) yet they were rewarded for their pietie [because they feared God.] Likewise Rahab, being commanded by the king of Iericho, to bewray the men that were in her house, iustly concealed, & hid them. For which fact, she is specially commended by S. Paul, and by S. Iames. But Samsons wife offended, in bewraying her husbands riddle, for feare of temporal harne. And shortly after, both she, and her father were burnt by the same enemies. Michol iustly concealed Dauid her husband, when her father king Saul had sent certaine men to kil him: and made an excuse to her father. An other woman iustly concealed Dauids men being in danger of Absolom, who would haue killed them.

Examples of
concealing the
truth.

Confirmed by
other holie
Scriptures.

3. Salomon confirmeth this doctrine, of necessarie concealing the truth in some cases, in which Iustice, or Prudence, or other vertues should be violated. For al vertues are so connected, that if anie one be peruerthed, the others are but false pretenises, not true vertues. To this purpose he saith [A circumspect man concealerh knowlege: and the hart of the vnwise pronoketh follie. Be not witnes without cause against thy neighbour. He that kepeth his mouth, kepeth his soule: but he that is vnaduised to speake, shal feele euils. A wiseman feareth, and declineth from euil, the foole leapeth ouer, & is confident. Al thinges haue a time. There is a time to kepe silence, & a time to speake] teaching thar consideration, & discretion when, and what to speake, are alwaies necessarie. And namely in geuing testimonie, and reuealing secretes: lest anie should either beare witnes rashly, without sufficient cause: or vntuly affirming vncertaine, as certaine, errour for truth: or vniustly, by which anie may be wronged; and so the reuealer should cooperate to others doing iniurie; and participate in the same sinne.

Truth is not
to be reuealed
without probability
of good thereby.

4. For other causes also, besides the auoiding of iniuries, truth must sometimes be concealed. As from the vnworthie, lest they should contemne it: for which] reason, our B. Sauour saith [Geue not that which is holie to dogges: neither cast your pearles before swine: lest perhaps they tread them with their feete; and turning al to teare you] He spake very much in Parables, saying: I wil open my mouth in parables: I wil vtter thinges hidden, from the foundation of the world.] But would not explaine euery thing to al, saying to his Apostles [To you it is geuen to know the Mysteries of the kingdome of heauen, but to the multitudes it is not geuen.]

Thry

They that are uniuſtly demanded, may lawfully anſwer in an other ſenſe, then the demander underſtandeth it.

ARTICLE 42.

Artic. 38.
Artic. 41.

FOr ſo much as it is neuer lawful to lye (no nor venially and ſometimes is not lawful to reueale the truth; and that ſometimes alſo ſilence, or reſuſing to anſwere, will be hurtful to the patrie that is examined or to others: he that is ſo preſſed, may lawfully in ſuch a caſe to auoide perplexitie, anſwere in ſa true ſenſe, reſerued in his owne minde, different from that ſenſe, in which the demander, or others doe underſtand his anſwere. Which maner of anſwering by equiuocation (that is by wordes which may haue diuers ſignifications) is approved by manie good examples, and teſtimonies of noſie Scriptures: whereof we ſhal here recite a competent number.

Truth muſt be prudently concealed. when vniuſt hurt would entice by reuealing it.

Gen. 11. 7.
13.

2. Abraham going into Egypt, and foreſeing danger, which probably might happen to him, & to Sara his wife [willed her to ſay, that ſhe was his ſiſter] Which was true in his ſenſe, becauſe ſhe was his nere kinſe woman, and in a general ſignification was his ſiſter (as he called Lot his brother, being his brothers ſonne) but was not true in that ſenſe, as the Egyptians underſtood it who vpon this affirmation thought her to be his german ſiſter, the daughter of his owne father and mother, and ſo not to be his wife. Againie Abraham ſaid the ſame in Gerarts, where he dwelt afterwards, [She is my ſiſter.] Iſaac ſaid the like of his wife Rebecca. [She is my ſiſter. For he was afraid to confeſſe, that ſhe was married to him, thinking left peraduenture they would kil him, becauſe of her beautie. Ioseph ſaid to his brethren, when they were

Examples of concealing the truth by equiuocation.

So did Abraham.

eb. 10. v. 1.
eb. 16. v. 7.

Iſaac.

eb. 43. v. 9.

Ioseph.

with him in Egypt [You are ſpies] Albeit he knew

right wel, who they were, & why they came: yet they not knowing him, he called them spies: because they might seme so to be, before strangers, vntil they should proue themselves to be comen for iust cause: with faithful and honest meaning Furthermore God himselfe bade Samuel to say [that he was comen to Bethleem, to immolate to our Lord] whereas the particulate cause, for the which he came thither, at that time, was to annoint Dauid, to be King of

Samuel.

The mother
of seuen Mar-
tyrs.

Israel. The godlie zealous mother of the teuen brothers Martyres, in the persecution of Antiochus, by equiuocation; deceiued the Tyrant, seming to promise him, that she would perswade her youngest sonne to saue his life, by yelding to the kings wil. Which she performed not wickedly, as the tyrant vnderstood her, to saue his temporal life, but piously to saue his soule, and spiritual life: by perseuering in Gods Law. And the good Priestes of the Temple being commanded by Nicanor, to deliuer Iudas Machabeus into his handes, did both say and sweare [that they knew not where he was] meaning that they knew not precisely in what particular house he was: or knew not with intention to take him, and to deliuer him prisoner to his persecuters, as they were vniustly commanded: or in some other reserued sense.

Christ him-
self sed equi-
uocation of-
ren in wordes

3. Our B. Sauour likewise very often spake in parables, which might haue diuers senses, alwayes most true in his owne sense and meaning. not alwayes true in the most common signification of the wordes, nor as the hearers vnderstood. So he said to the Iewes that asked a signe of his power: [Dissolue this temple, and in three dayes I wil raise it] which they vnderstood of the material Temple in Ierusalem [but he spake of the Temple of his bodie] An other time being in Galilee, & certaine men willing him to go into Iewrie, to the feast of Scenopegia he said [Go: you vp to this festiual day: I goe not vp to this festiual day, because my

time

1. R. 2. 16. v.
2. 3. 1. 1.

1. Math. 7. v.
25. 16. 17.

ch 14. v. 18.
31. 32. 33.

Iohn 2. v.
19. 11.

ch 7. v. 2.
3. 8.

time is not yet accomplished. But after that his brethren were gone vp, then he also went vp to the festiual day? not openly, but as it were in secrete.] He said also to his disciples concerning the day of the general Iudgement [Of that day, and houre no bodie knoweth, neither the Angels of heauen, but the Father alone. Nor the Sonne, but the Father. Nevertheless it is certaine, that our B. Sauour, (also in his humanitie) knoweth that day, in which he shal be Iudge of al men: & that he knoweth al things whatsoeuer are, or haue bene, or shal be: but he knoweth not the day of Iudgement, to reueale it beforehand, when it shal be, as he hath reuealed manie other Misteries. Namely that it wil come sudainly, whe most men shal not expect it, nor thinke it to be so nere, as they shal finde and feele it. So that, saying [the Sonne of man knoweth not that day, and houre] was spoken by him in some other sense, then such wordes doe commonly signifie. Likewise after his Resurrection, our Lord vsed equiuocation in his fact, when walking with two disciples, and drawing nere to Emmaus [He made semblance to goe further. *Finxit se longus ire.*] S. Paul spake wth equiuocation, when he made the Pharisees to thinke, that he was of their Sect. [For knowing that one part of his aduersaries was of the Sadduces, and the other of Pharisees, he cried aloud in the Councel: Men brethren: I am a Pharisee, the sonne of Pharisees.] In general the same great Apostle aduised the Ephesians, and in them al Christians, [to walke warily, not as vnwise, but as wise, redeming the time, because the dayes are euil.]

4. But we must alwayes obserue, that equiuocation is neuer lawfull in pointes of faith, nor in profession therof, which must be cleare and plaine. For vpon confessing Christ, and Christian Religion, in word, and fact, dependeth eternal saluation, and non denying, or not confessing the same in due time, and place

Some time in fact.

S. Paul vsed also equiuocation, to get lawfull fauour of some of his Aduersaries.

In matters of fact, equiuocation is lawfull, to auoide perplexitie.

710.

Mat. 14. 7.

16.

Mat. 13. 7.

13.

Luc. 24. 7.

16.

Act. 23. 7.

6.

Eph. 5. 7. 15.

16.

1 Pet. 3. 7.

15.

But not in pro-
fession of faith
or of Christi-
an doctrine.

place, foloweth eternal damnation [Euerie one that
shal confesse me before men. (saith our B. Sauour) I Mat. 10. 32-33.
also wil confesse him before my Father, which is in
heauen. But he that shal denie me before men, I also
wil denie him, before my Father which is in heauen]
He also is accounted to denie his faith, that in due
time, when he is called to trial, maketh euasions, and
doth not plainly confesse it, because Christ our Lord
wil only confesse and acknowledge, those before his
Father, that confesse him in word and deed before
men. So S. Paul teacheth, saying [With the hart we be- Rom. 10. 9.
leue vnto iustice: but with the mouth confession is
made to saluation.] Factes also must be answerable.
Else if some say they are Christians, and exteriorly
communicate, or practise anie act of infidelitie, with
Christs enemies, they denie him worse then in word
only, because deedes are more then wordes. Of such
the same S. Paul saith: They confesse that they know Tit. 1. 9. 16.
God; but in their workes they denie. Whereas they Ro. 1. 9. 31.
know God, (and his true Religion) they doe not glo-
rifie him as God] So that such knowlege, and such
confession by wordes, with contrarie deedes, doe not
diminish, but augment their damnation [That seruant
that knew the wil of his Lord, and prepared not him-
self, and did not according to his wil, shal be beaten
with manie stripes.] Albeit therefore in temporal cau-
ses, and in matters of fact, those which are vniustly
commanded to reueale the truth, may equiuocate in
their answeres: yet in poyntes of faith, they must
speake plainly without al equiuocation.

*VVho soeuer doe vniustly hurt others, or be
in debt, are bound to restitution.*

Part. 1.
Artic. 16.

TRue repentance, amongst other conditions, especially requireth a resolute purpose to cease from sinne. And therefore whosoever hath vniustly hurt an other, must repara the damage, by rendring al that he hath vniustly taken, or anie way withholdeth, from an other, or is by anie meanes indebted: at least he must haue a readie wil and a true purpose to restore al, according to his abilitie, and best endeavour so soone as he shal be able, and the creditor requireth: els he continueth in sinne, so long as he persisteth in minde, to hold, or not restore, that which right'y belongeth, and is due to an other. Whether it be temporal goodes, landes, money, or money worth: or damage done to the person or bodie of anie; or to their fame or reputation. And so this bond of restitution perteyneth to al the sinnes, committed against al the former commandments of the second table, concerning the dutie towards Parents, & other Superiours: concerning murder, adulterie, theift, false testimonie, and al the branches of the same siue commandments.

VVhofoeuer
will not restore
that which
they vniustly
hold from o-
thers, remaine
in sinne.

Non dimittitur peccatum, nisi re-
situat ut abstinere.

Of this obligation commeth the common approued *Maxime*, or general Rule, that sinne is not remitted, vnles that be restored, which is vniustly taken away, or withholden: at least (as is already said) in good wil, and true desire, with purpose when abilitie shal serue. Al which is cleare by the rule of reason, and in summe was expresse in the written Law of Moyse, pertaining to Moral precepts, and so bindeth al Christians (according to the particular Lawes of euerie nation) no lesse then the Iewes. For example it was ordayned, that [if a man strike a woman that is with childe, and she make aborte, but herselfe liue, he shal be subiect to so much damage, as the womans husband shal require, & as the arbiters shal award. But if her death doe ensue therupon, he shal render life for life. Also: Eye for eye; tooth for tooth: hand for hand: foote for

Exod. 21. 7.

23.

23.

24.

25.

The Law of
like paine,
called Lex
talionis.

foote: aduſtion for aduſtion: wound for wound, ſtri-
pe for ſtri- pe, &c. And he that is conuicted of anie offence, ſhal render al thinges, which by fraude he ſould haue obtained. whole, and the fiſh part be- ſides to the owner, vnto whom he did the damage. [He that ſtriketh (and killeth a beaſt, ſhal render oue for it] that is, the like in value: yea though the damage happened by negligence only, and not of other malice, they that ſo offended, were bond [to confeſſe their ſinne, and to reſtore the principal it ſelfe, and the fiſh part ouer, to him againſt whom they ſinned] Al which perreyneth to the firſt and ſecond partes of penance: that is, to neceſſarie ſorrow for their ſinne, and humble confeſſion therof. For except the offender wil recompence the wrong, he is not rightly ſorie for it, and vnles he confeſſe it, he can not haue remiſſion. Beſides both which, it is alſo neceſſarie to make Satisfaction, which is the thirde eſſentiall part of Penance, diſtinct from Reſtitution.

Al are bond
to pay debtes
in due time
and maner,

2. Thoſe alſo that contract debts by lawfull meanes, as by borrowing, by bying vpon credite, or by anie other way, are bound to pay ſuch debts in due time, and maner, els the delay, or withholding, is as vnlawfull, as vniuſt getting [The ſinner wil borrow (ſaith the Royal Prophet) and not pay] ſignifying that he ſinneth, which wil not pay al that be boroweth. [Who ſouer detracteth from anie thing (ſaith Salomon) he bindeth himſelfe for the time to come.]

Chriſt wil
haue iuſtice to
be ſatiſfied,
before he wil
accept of vo-
luntarie ſacri-
fice.

3. Touching reſtitution in general, to the ſufficient contentment of the owner, our Sauour declareth it to be ſo neceſſarie, that it muſt be preferred before al free oblations to God. [If thou offer thy gift before the Altar (ſaith he) and there thou remember that thy brother hath ought againſt thee (that is, if thou haſt done him wrong, and not geuen him contentment) leaue there thy offering before the Altar, and goe firſt to be reconciled to thy brother: and then

com-

comming, thou shalt offer thy gift] Deuout Zacheus wel considered, that al sinnes of iniurie are irremissible, vntil that which is iust be restored to the owner, in fact, or in preparation of minde. And therefore being rich, and able to render al that he owed to anie man, he said [Lord, if I haue defrauded anie man of anie thing, I restore fourfolde,] S. Paul gcueth a general admonition: so to render al that is due to euerie one, that onlie mutual loue and charitie, remaine a perpetual debt [Render (saith he) to al men that is due, owe no man anie thing: but that you loue one an other.]

It is forbidde to consent in minde vnto vnlawful carnal thoughts.

ARTICLE 44.

Because al sinful actes do procede from the minde, yielding consent to euil suggestions of concupiscence: and because sometimes the external vnlawful actes are committed, sometimes the consent is expressed in wordes, but not completed in factes, and somtimes the cōsent remaineth only in the thoughts, not proceeding into external actes, nor wordes: after the prohibition of Adulterie, and Theft (amongst other sinnes in the former Precepts, in al which not only external deedes, and wordes, but also internal consent of the minde are vnlawful, and implicitly forbidden by Gods Law) two other cōmandments are added; concerning the internal desires of vnlawful carnal delectation, and of vniust vsurping other mens temporal goodes. In which two kindes of concupiscence, there is more frequent temptation, and more danger of ylding mental consent, by occasion of mans corrupt inclination, and more prownes to these two viles, for that map consist in bodie, of flesh

Not only external actes of sinne, but also internal cōsent of mind, is forbidden by Gods law.

Why consent of minde is more expressly forbid in two

kindes of
sinnes, seeing
it is vnlawful
in al kindes:
Sap 1 v. 3.

and bloud, and liuing corporally by the vse of tem-
poral goodes, and by possession of them, hath more
estimation amongst men of this World) mans cor-
rupt nature, more often desireth, and more often ta-
keth pleasure in such desires, then in bare cogitation
of other impietic. And therefore it seemeth more neces-
sarie to haue expresse commandements against these
particular concupiscences of the flesh, and of the
world, that we not yeeld consent of minde vnto
them. Touching therefore concupiscence of the flesh,
God not only forbiddeth in he sixth commandment,
al adultrie, & al particular sinnes of that carnal kind,
in act, or word, but also in the ninth commandment,
forbiddeth internal consent of the minde vnto carnal
cogitations. And likewise touching concupiscence
of the world, not only forbiddeth al iniuries in world-
lie goodes, by fact or word, in the seuenth command-
ment, but also in the tenth, forbiddeth to geue mental
consent, vnto vnlawful desires of worldly goodes.

Exod 10. 9.
54 15 17.

Deut. 5. 7.
28, 19, 31.

Examples and
admonitions
against men-
tal consent
vnto carnal
concupis-
cence.

2. For better auoiding of the former of these two
mental sinnes, by consenting in minde to the pleasure
of carnal thoughtes: holie Iob before this precept was
expressed in anie written Law, sincerely testifieth of
himselſe, saying [I haue made a couenant with mine
eyes, that I would not so much as thinke of a vir-
gine.] So did he gouerne his senses, that his thoughtes
might be more safe from consenting to such carnal
pleasure. The like did chaste Sara, the daughter of
Raguel, confidently say of her selfe, in her prayer to
God, that she had kept her minde and thought free
from carnal delight, saying [Thou knowest Lord, that
I neuer coueted a husband, and that I haue kept my
soule cleane from al concupiscence. Neuer haue I
companied my self with sporters, neither haue I made
my selfe partaker with them that walke in lighnes.
But a husband I consented to take, with thy feare, not
with my lust.] To this purpose, other diuine Scrip-
tures

Iob. 31. 7. 1.

Iob. 3. 7. 16.
17. 18.

Eccle. 9.

7. 1.

3.

4.

5.

6.

7.

8.

9.

rures exhort al persons, to kepe their mindes, and thoughtes pure from consenting to carnal sinnes, aduising married persons [not to be ielous] al men in general to shunne the occasions of inticemēt[s] Looke not vpon a woman, that it desirous of manie: lest perhaps, thou fal into her snares. With her that is a dancer, be not daily conuersant nor heare her, lest perhaps thou perish in her efficacie. Behold not a virgin, lest perhaps thou be scandalized in her beautie. Looke not round about in the wayes of the citie, nor wander vp and downe in the streates therof. Turne away thy face from a trimmed woman, and gaze not about vpon others beautie. By the beautie of a woman manie haue perished: and therby concupiscence is inflamed, as a fire. Goe not after thy concupiscences, and turne away from thy wil (thy lust, or carnal appetite) If thou geue to thy soule her concupiscence, she wil make thee a ioy to the enemies] to diuels which alwaies seeke mans ruine. And therefore man being weake, must both labour & pray for grace & strength against this kinde of alaremet, as this diuine Preacher instructeth in this, or like maner. [O Lord Farher & God of my life, leaue me not in their cogitations. Take from me the concupiscences of the bellie: and let not the concupiscences of copulation take holde of me; and geue me not ouer to a shamelesse and foolish minde.]

Concupif.
cence getting
consent of the
wil, is a sinne
in thought.

ch 18. 7.

10. 11.

10 15. 7. 18.

And therefore
it is necessarie
to shunne al
dangerous
occasions,

Mat 5, 7, 21.

3. Scribes and Pharisees, helde it sufficient to abstaine from the external act of sinnes, not caring much for badde speeches, and lesse of euil thoughts. Whereupon our Sauour Christ said [Vnles your iustice abound more then that of the Scribes and Pharisees, you shal not enter into the kingdome of heauen.] And amongst manie correctiōs of their defects, he teacheth plainly concerning the sixt & ninth commandments, that the former alone sufficeth not, as they falsely supposed. For they said only [Thou shalt not committe

Christ repro-
ueth the
Scribes and
Pharises for
neglecting
this ninth
command-
ment.

aduoutrie.] But our Lord requireth also the obseruation of the ninth commandment. [Thou shalt not desire thy neighbours wife. Whosoever shall see a man to lust after his (with consent of wil, before either external act, or word) hath already committed aduoutrie with her in his hart.] Conformably hereto S. Paul admonisheth to flee from al the three sortes of luxurie, in act, word, & thought. Touching the act, he sheweth, that it corrupteth both bodie & soule, saying [Euerie (other) sinne whatsoever a man doth, is without the bodie (defiling only the soule) but he that doth fornicare, sinneth against his owne bodie.] Touching fornication in word, without act, he saith: [Fornication, and al vncleannes, or auarice, let it not be so much as named amongst you, as it becommeth Sainctes: nor filthines, nor foolishnes, nor scurrilitie] Touching also fornication in thought only, he saith, that those which are truly chaste [Thinke on] the thinges that petteyne to our Lord: that they may be holie, both in bodie and in spirite. The flesh and the spirit are aduersaries, one to an other. They that be Christs, haue crucified their flesh, with the vices and concupiscences. If we liue in the spirite, in the spirite also let vs walke] S. Peter very plainly teacheth, that not only the loynes of the bodie, but also fleshly cogitations (which he calleth the loynes of the minde) must be girded and restrained, that we may rightly & fruitfully trust in Christes grace [Hauing (saith he) the loynes of your minde girded, sober, trust perfectly in that grace, which is offered you: in the reuelation of Iesus Christ] Againe he saith [My dearest I beseech you, as strangers and pilgrimes (trauellers towards heauen, being as yet subiect to tentations) to refraine your selues from carnal desires, which warre against the soule.]

Carnal finnes
defile both the
bodie and the
soule.

Secret thoughtes,
are loynes
of the minde.

*It is forbidden to consent in minde vnto vn-
lawful desires of worldlie goodes.*

ARTICLE 45.

IN like maner, as besides the prohibition of actual adulterie, internal consent vnto carnal thoughtes, is forbid: so besides the act of the ft, mental con-
Vniust desire of other tem-
poral goods,
is condemned
by the Law of
God and na-
ture.
 sner to vniust desires of worldlie goodes, is also pro-
 hibited by the expresse Law of God in these wordes
 [Thou shalt not couet thy neighbours house, nor ser-
 uant, nor handmaide, nor oxe, nor asse, nor any thing
 that is his.] Which vnlawful desire is properly Aua-
 rice, a vice condemned by the Law of nature, as may
 appeare by the iudgement of Iethro the Priest of
 Madian, who prudently counseling Moyse his sonne
 in law, to appoint subordinate Iudges, ouer the com-
 mon people, aduised him to choose such as were not
 addicted to the vice of couetousnes. But [to prouide
 out of al the people men, that are wise (said he) and
 doe feare God, in whom there is truth, and that doe
 hate auarice.] He wel considered that the roote of
 all sinnes, is in the minde and cogitation of the hart.
 So that manie sinnes are comitted in the hart, which
 neuer come to be vttered in wordes, nor executed in
 factes. And therupon the wiseman in the beginning
 of his booke saith expressely that [Peruerse cogitations
 separate from God] And so either vniust desire to
 gette, or miserlie niggardnes in keping, or vaine plea-
 sure of the minde in possessing worldlie goodes, pro-
 duceth sinne, and offendeth God.

2. For which cause, the holie Psalmist exhorteth
 the faithfull, saying, [Hope not in iniquitie, and couete
 not robberies: if riches abound, set not your hartes
 vpon them] Himselfe also prayed [Incline my hart,
 O Lord, into thy testimonies, and not into auarice.]

Salomon

Exod. 10.
7. 17.

Deut. 5. 7.
11.

Exod. 18. 7.
11.

Eccl. 1. 7. 3.

Psal. 61. 7.
11.

Psal. 118. 7.
36.

Special ad-
monitions
against cou-
etous mindes.

Salomon geueth manie most excellent documents, to moderate mans desires of worldlie things [The iust (saith he) eateth, and filleth his soule, but the bellie (the desire) of the impious is vn-sati-able. Better is a litle with the feare of our Lord, then great treasures, and vn-sati-able. Better is a poore man that walketh in his simplicitie: then a rich, writhing his lippes, and vn-wise. Al the day he longeth and desireth, but he that is iust wil geue, and wil not cease. Labour not to be rich: but sette a meane to thy prudence. Hel and per-dition are neuer filled: in like maner also the eyes of men are vn-sati-able. A couetous man shal not be filled with money: and he that loueth riches, shal take no fruite of them: and this therfore is vanitie. There is also an other very il infirmite, which I haue sene, vnder the Sunne: riches kept to the hurt of the owner. For they perish in very euil affliction: he hath be-gotten a sonne, which shal be in great pouertie. As he came forth naked from his mothers wombe: so shal he returne, and shal take nothing away with him of his labour. Let not thy hand be stretched out to receiue, and closed to geue. Nothing is more wicked then the couetous man. Why is earth & ashes proud? Nothing is more wicked then to loue money. For he hath his soule also to sel. He that loueth gold shal not be iustified: and he that foloweth after corruption, shal be replenished of it. Blessed is the rich man that is found without spotte, and that hath not gone after gold; nor hoped in money, and treasures. Who is this, and we wil praise him: for he hath done merueilous things in his life? Who is proued therin, and perfect, shal haue eternal glorie. He that could transgresse, and hath not transgressed: and doe enils, and hath not done.]

The Pro-
phetes ac-
count coue-

3. To al such as yeld internal consent vnto the concupiscence of others external goodes: God by his Prophets often threatneth, not only temporal punish-ments,

ments, but also eternal in the euerlasting fire of hel.

Mat. 23. 33. 34. [Which of you (saith our Lord, to al couetous minds) can dwell with deuouring fire? Which of you shall dwell with euerlasting heates?] To which question, the Prophet answering, telleth who shall escape this in-
9. 15. quenchable fire, saying [He that walketh in iustice, and speaketh truth, that casteth away avarice of oppression: and shaketh his handes from al gift; and stoppeth his eares, lest he heare bloud, and shutteth his eyes, that he may see no euil.] signifying that those which wil escape eternal damnation, must resist the concupiscence of the flesh, & of reuenge, and of avarice: not lending their eyes to see euil, nor their eares to hearken vnto sheeding of bloud, nor their handes to catch other mens goodes. Al which must be corrected in the hart, from which al euil proceedeth. And
1. 6. 7. 12. namely from avarice, our Lord saying [I wil extend my
31. hand vpon the inheritance of the land. For from the lesser, euen to the greater, al studie avarice (al folow avarice) Thyne eyes (saith our Lord againe to his people) and thy hart are to avarice, and to shede innocent
16. 31. bloud, and to practise oppression, and to the course of euil worke. Their hart foloweth their avarice. For there is avarice in the head of al: and the last of them wil I kil by the sword: there shall be no flight for them.]

4. Christ our Saviour expressly teacheth, that al finnes procede from the hart, and wil of man, & therefore must be there corrected, as in the roo.e. [If thyne
Mat. 6. 7. eye (that is thyne intention) be simple, the whole bodie shall be lightsome. But if thyne eye be naught, thy whole bodie shall be darkesome]. The actions proceeding from the wil are good or euil, as the wil directeth
23. 4. wel or ill. [God and Mammon are the two masters, whereof no man can serue. [For that thing which the hart most loueth, and preferreth, is to that person *summum bonum*, his God, in that action. [The thinges

Christ teacheth that al finnes procede from the hart.

that procede out of the mouth, (or from the handes, feete, or other member) come forth from the hart, and those things (being euil) defile the man. For, from the hart, come forth euil cogitations, murders, aduoutries, fornications, theftes, false testimonies, blasphemies. These are the things, that defile a man] because the hart consenteth to them. Hence it is that S. Paul calleth [Auarice the seruice of Idols] because a couetous man preferreth temporal gaine, before the seruice of God. [They that wil be made rich (saith the same Apostle, of al those that in hart and wil yelde to the vnlawful concupiscence of other mens goodes) fal into tentations, and the snare of the diuel, and manie desires vnprofitable and hurtful, which drowne men into destruction and perdition. For the roote of al euil is couetousnes: which certaine desiring (al the mischiefe cometh from vnlawful desiring) haue erred from the faith, and haue entangled themselves in manie sorowes. Command the rich of this world, nor to be hiegh minded, nor to trust in the vncertaintie of riches: but in the liuing God, who geueth vs to enioy al things abundantly) to doe wel, to become rich in good workes: to geue easly: to communicate (with the needie) to heape vnto themselves a good foundation for the time to come, that they may apprehend the true life] He lamenteth the fal of one special Clergie man, by ouer much loue of this world, saying [Demas hath left me, louing this world] Amongst other special qualities requisite in Clergimen, the same Apostle S. Paul instructeth al Bishops, not to admitte anie to hosie Orders [that are folowers of filthy lucre.] and warneth al the faithfull in general, saying [Let your maners be without auarice] S. James and other Apostles admonish in like maner to roote out this desire of others goods, as the principal cause of manie other greuous sinnes. [From whence are warres, and contentions among you (saith S. James)

Auarice is a dangerous sinne in al men, but specially in the Clergie.

Are they not hercof? of your concupiscences, which warre in your members? you couet and haue not: you kil, and enuie, and can not obtaine: you contend, and warre, & cannot haue] your vnsatiable desires. He further admonisheth vnmerciful richmen of their future iudgement, saying [Goe to now ye rich men, wepe, howling in your miseries, which shal come to you. Your riches are corrupt, and your garments are eaten of mothes. Your gold and siluer is rusted, and their rust shal be for a testimonie to yon, and shal eate your flesh as fire: You haue stored to your selues wrath in the last dayes. You mayt (through Christ) be made partakers of the diuine nature (saith S. Peter) fleeing the corruptiō of that cōcupiscence, which is in the world] He warneth also al Christians, of the special concupiscences of the flesh, and of auarice, by which vnstable soules fal from the true faith into heresie [having eyes ful of adultrie: and their hart exercised with auarice: become the children of malediction: leauing the right way, they haue erred: hauing followed the way of Balaam, (the sonne of Beor (a southsayer, or Magitian) which loued the reward of iniquitie: but had a checke of his madnesse, the dumme beast (an asse) speaking with mans voice. prohibited the foolishnes of the prophete] of him that pretended to be a Prophete; and loued reward for iniquitie.

Christians are bound to obserue Ceremonial precepts of Christ, and his Church.

ARTICLE 46.

Gods peculiar people in the old Testament, for the better obseruing of his Moral precepts, concerning mans dutie towards God, in the first table of the ten commandments, were also bound to obserue very manie other sacred Rites (as some haue diligently numbred, sixe hundred and thirtene Ceremonial precepts helpe to the obseruation of the Moral.

ch. 3. v. 1. 2.

3.

1. Pet. 1. 7.

4.

ch. 2. v. 14.
15. 16.

Nu. 1. 7. 5.
19. 23.
28.

Guliel.
Purissien.
lib de fide.
& legal.
D. Stap.
Annot.
incap. 15.
A. E. v. 10.
pag 433. B.

monial precepts. Al which are now abrogated by Christ our Sauour, because they did foreshew him, and things pertainyng to him, as then to come, who now is comen: and others are ordained by Christ, and by his auctoritie, more fitte for the present state of the Church. Which are proued to be right religious actions (to the honour of God, and spiritual good of soules) as wel by example of the former prefigurative, as by practise of Christ himself, and his primitive Church.

Act. 7. 10.
p. 43. B.

Diners Ceremonial Rites were obserued before the written Law.

Sacrifice.

Distinction of cleane and vncleane.

Abstinence from eating blood.

Circumcision.

The Paschal Lambe, with vncleauened bread.

2. Concerning therfore the figurative examples of Religious external Rites in the olde Testament, to which the faithful seruants of God were then obliged, we shal here recite some obserued before the written Law: others commanded by the Law: and some also instituted afterwarde. Long before the Law, euen from the beginning of the world, not only Sacrifices were offered, as appeareth by Abel and Cain; but also other publique maner of inuocating the name of our Lord, was instituted by Enos the Patriarch: and consequently continued by others. Noe obserued distinction of cleane and vncleane, receiuing of al cattel & foule, seuen male and seuen female of those which were cleane, into the Arke; and two and two, male and female, of the other sort reputed vncleane. And after the flood he offered Sacrifice vpon an Altar, of al the same which were cleane: but none of the vncleane. At which time, God also prohibited the eating of blood. And when God had called Abraham out of his countrie, he gaue him an especial commandment for himselfe, and for al the male of his progenie, and societie, to circumcise the prepuce of their flesh, instituting the Sacrament of Circumcision. Likewise the Sacrifice of the Paschal Lambe, was instituted before the Law was written: with the obseruation of eating it, with vncleauened bread, and other ceremonies.

Gen. 4. 7. 3.

ch. 7. 7. 2. 3.

ch. 8. 3. 7. 10.

ch. 9. 7. 3. 4.

ch. 17. 7. 10.

1. 17.

Exod. 11. 7.

3. Then God geuing his people a written Lawe Very manie
 very bresely comprised the tenne commandements. other Rites
 And forthwith largely added almost innumerable were ordain-
 ceremonial Rites. As is manifest in the residue of the ed by the
 same Booke of Exodus: and in the greatest part of written Lawe.
 Leuiticus, concerning the making of a Tabernacle,
 Altars, the Arke of couenant, sacred Vessels and Ve-
 stments; Sacrifices, Sacraments, Feasts, Fastes, Vowes,
 Tithes, and other obseruances. Wherof is also frequent
 mention in the Bookes of Numeri, and Deuterono-
 mie. Partly by way of repetition, and partly by addi-
 tion. And their necessarie obseruation, is often also
 signified in the Historical, Sapiential, and Prophetical
 Bookes.

4. Moreouer, after that the Law was geuen, yea
 after Moyles his death, some other Religious ordi- Moe also were
 nances were made, and priuilegies, or dispensations added after-
 granted. As that Sacrifice was sometime offered law- wardes.
 fully in other places, besides the Tabernacle & Tem-
 ple: yea and by others then Priestes extraordinarily.
 So Gedeon the Iudge, being of the Tribe of Manasses:
 Manue the father of Samson, of the Tribe of Dan,
 offered Sacrifices in priuate places. Samuel also,
 though a Prophet, yet not a Priest, offered Sacrifice in
 Bethleem. Likewise Elias the Prophete, vpon special
 occasion, built a new Altar, in the mount of Carmel,
 and offered Sacrifice thereon, which God approued,
 miraculously sending fire from heauen, which consu-
 med the oblation, and confounded the four hundred
 and fiftie false prophets of lesabels faction, his Ad-
 uersaries. Mardocheus also with other principal
 Iewes [ordained a new Feast, to be kept solemnely
 euerie yeare] in grateful memorie of Gods benefite, in
 deliuering the whole people from imminent danger
 of ruine. In like maner [Iudas Machabeus, when he
 had ouercome Antiochus, and clesed the Temple,
 and built a new Altar, instituted a yearly feast of the

Exod. 10. v.

3. ad 17. v.

24. 26.

ch. 11. v. 19.

30. 41.

ch. 17. v. 10.

Or.

Leuit. 7.

Iudic. 6. v.

10. 21.

ch. 13. v. 19.

1 Reg. 7. v.

9.

ch. 16. v. 3.

3 Reg. 18. v.

23. 32. 36. 38.

Esth. 9. v.

17. 28.

ch. 16. v.

22. 24.

1 Mach. 4.

7. 56. 59.

the Dedication therof, eight dayes together] Esdras ^{1. Macch. 1. 7.} also proclamed an extraordinarie fast, which al the ^{9. 18.} people obserued by his commandment [that they ^{ch. 10. 7. 6.} might be afflicted before the Lord their God: and ^{1. 2. 3. 7.} might desire of him to be directed in the way of God] ^{11.}

Moral precepts alwaies continuing, Ceremonies are changed, according to the diuerse state of the Church.

5. Our Lord and Sauour coming in flesh into this ^{Mat 5. 7.} world [not to breake the Law and the Prophets, but ^{18.} to fulfil them] did not only teach, to kepe the moral precepts, more perfectly then the Scribes and Pharisees obserued them, but also to kepe the whole Law of Ceremonial, and Iudicial precepts, according to the w. l. of God the Lawmaker: to witte, with this difference, that whereas the Moral precepts are vchangeable, they continue stil the same, in al times and places, ^{Gal 3. 7. 11.} as they were from the beginning: but the Ceremonial consisting in signification of thinges to come, with memorie also of figuratiue thinges done, the thinges prefigured and foresignified, being comen and fulfilled, those former Ceremonies doe cease, for that they should now be false (so farre as they signified thinges to come, which are already comen) and others are instituted, and commanded, which represent Mysteries performed, and present: and which withal fore-signifie the heauenlie glorie, that is amongst the glorified Sainctes, and to be expected by al the faithful true seruants of God. Euen as therefore [The old Testament was dedicated with Sacrifice in blood, and strictly commanded by God, to be daily offered: so ^{Heb 13. 7.} ^{14.} Christ our new Lawgeuer, instituted his new Testament with Sacrifice, the night before his death, in his owne most sacred bodie and blood (the selfesame) which he gaue the day folowing, with expresse commandment to offer it vntil he come againe, saying to his Apostles [Doe ye this for commemoration of me] ^{1. Cor. 11. 7.} ^{19. 20.} Which also S. Paul reciteth, repeting our Saviours wordes, saying [This Chalice is the new Testamēt in my blood: this doe ye, as often as you shal drinke it, for

for the cōmemoration of me. For as often (saith the Apostle) as you shal eat this bread, & drinke the Chalice, you shal shew the death of our Lord, vntil he come.] So that this is the most principal Ceremonial precept in al the new Testament, and Law of Christ, to offer the dread Sacrifice of Christs owne Bodie and Bloud, in the formes of bread & wine; seuerally consecrated, the one from the other, by vertue of Christs wordes, saying of the one part [This is my bodie (and of the other part) This is my bloud] and so is shewed the most blessed death of our Lord and Redemer, which was by the separation of his most holie bodie and bloud on the Crosse, really and bloudily on the Crosse, and as really, but vnbloudily, at the last supper the night before: and stil as really and vnbloudily on the Altar, vntil he shal come, in the end of this world.

6. Manie other ceremonial precepts, our B. Sauour Christ in himselfe also gaue, which like wife binde no lesse, then the motion implied, because by them the maner is expressed, how God is to be religiously serued. For in the Institution of euerie holie Sacrament, is implied a ceremonial precept, to vse the same Sacrament in due time, and manner, to Gods honour, and good of soules. Besides also the holie Sacramentes, there be manie other holie Rites, partly vsed by our Lord himselfe, partly instituted by his Church, but al by his commission: by vertue wherof, the faithful are bound, both to esteeme them, and (due circumstances concurring) to participate the same. [And to obserue (generally and particularly) al thinges whatsoever (saith our Lord to his Apostles) I haue commanded you] To them also he had said before [He that heareth you, heareth me: he that despiseth you, despiseth me. And, Manie thinges I haue yet to say to you, but you can not beare them now. But when the Spirit of truth cometh, he shal teach you al truth. You shal receiue the vertue of the

Holie

1. Cor. 1. 7.
15. 16.

Supra.
2. Anid.
31. & Pa. 3.

Mat. 23. 7.
17.

Luc. 10. 7.
16.
Io. 16. 7. 11.
Mat. 1. 7. 8.

Christ promi-
sed, and sent
the Holie
Ghost, to di-
rect his
Church.

Holie Ghost coming vpon you, and you shal be wit-
nesses vnto me] Neither was this comission of power,
& promise of truth, limited to onlie pointes of faith,
and doctrine, but also perteyned to the making of
Decrees and Lawes, concerning fastes, and conuer-
sation of life, and for the gouernement of the whole
militant Church. As S. Paul witnesseth in his Sermon,
made at Ephesus, when he said to certaine Pastors
of the people [The Holie Ghost hath placed you Bi-
shops to rule the Church of God] And accordingly al
the Apostles, with other Apostolical Pastors, made
Decrees, which bond al Christians, and that by diuine
auctoritie, the whole Assemblie thus auouching [It
seemeth good to the Holie Ghost, and to vs] so binding
al to obey the same Decrees. Which againe S. Paul ad-
monished in Syria & Cilicia, commanding them to
kepe the precepts of the Apostles and Ancients] And
saying [Obey your Prelates and be subiect to them.]

7. Not only therfore the Moral precepts but alio
Ceremonial, and Iuriall, doe binde al Christians
in conscience, whether they be expressly declared in
the holie Scriptures, or decreed by the Apostles, and
their Successors, authorized by the word of God.
Such are al the Decrees of approued Councils, and
Sea Apostolique, Constitutions of al Bishops within
their Dioceses. And of al Prelates within their owne
Iurisdictions. Because as it is necessarie, to serue God,
and neuer to serue false goides: so it is no lesse neces-
sarie to know, and obserue the right maner of seruing
God, by his visible ordinarie Deputies, and not euerie
priuate person to be his owne master, or guide. And
when by such ordinances, some thinges are changed,
abrogated, or newly instituted, as iust causes, with va-
rieties of times, places, persons, and other occasions re-
quire, al are stil obliged to the general Rule [To obey
their Prelates: Al in subordination of Ecclesiastical
Ierarchie. To edification, and according to order.]

As al are bond
to serue God:
so they are
bond to serue
him in due
maner.

Chris-

Christians are also bond to obserue al Iudicial precepts of temporal Superiors.

ARTICLE 47.

THere were likewise in the old Testament manie particular Iudicial Lawes, so pertheyning to the Moral precepts of the second table of the Decalogue, as the Ceremonial pertheyned to the Moral precepts of the first table: which in deed bind not Christians, by vertue of Moyse's Law, no more then the Ceremonial doe; yet are they partly established, and partly changed by Christian Princes, and Common wealthes, and so binde al their subiectes in conscience, no lesse then the former did binde the people of God in the former times. Whereupon we are to consider, that as Gods faithfull people, being sometimes by his permission, in captiuitie vnder infidel Princes, were bound to obey, and obserue their temporal Lawes, not repugnant to true faith, and religion: so in like maner Catholiques are bond to obey, and obserue temporal Lawes, and statutes, not only of Catholique Princes, and countries, but also of Heretikes or other Infidels, so far as they are not contrarie, nor preiudicial, to Gods honour, or Catholique Religion.

2. To this purpose, we may first obserue, that immediately after the recital of the tenne general commandments, Moyse together with Ceremonial precepts, declareth other particular diuine Lawes, concerning seruants, bargaines, offences, iniuries, controversies, and al doubts, which might happen among the people. [These are the Iudgements (said our Lord to Moyse) which thou shalt propose to them: If thou bye an Hebrew seruant, six yeares shal he serue thee, in the seuenth he shal goe out free, with what rayment he entered in, with the like let him goe out.] And so folow other Iudicial Lawes, concerning man-

Iudicial precepts doe binde Christians, as they are ordayned by temporal Superiours, so farre as they are not repugnant to true Religion.

Examples of Iudicial Lawes in the old Testament.

Exod. 11. 7.
1.2. 13.
7. 12. 16. 23.
24.

slaughter, & striking especially of cursing or striking
 parents, concerning adulterie, deflowering of virgines, *ch. 12 v. 7.*
 bestialtie, hurting strangers, widowes, and orphans, *16 18.*
 theft, robbetrie, vsurie, with punishment for al these, *ch. 23 v. 1.*
 and for idolatrie, blasphemie, enchanting and the like, *2 5.*
 with a general Law called The law of like paine. *Lex talis.*

Otherlike
 lawes were
 added after-
 wardes.

3. After that the Law was published and receiued
 a new distillutie occurring [When a man died with-
 out issue male: Whether that his daughters should suc-
 ceede to his inheritance, Moyses consulted our Lord,
 and a particular new Law was added, that [When a *Num. 17.*
 man dieth without sonne, his inheritance shal passe *v. 1 2, 4, 5.*
 to his daughters. And so it was made a perpe uall Law] *11.*
 which was not expresse before. And after Moyses
 his death, Iosue commended some thinges, not for-
 merly expresse: and the whole people promise to
 obey whatsoeuer he should comānd them [Al thinges
 (said they) that thou shalt command vs, we wil doe. *Ios. 1 v. 10.*
 He that shal gainsay thy mouth, and not obey al thy *16 18.*
 wordes, that thou shalt command him, let him dye]
 So the Iudges, each one in his time, had auctoritie to
 command, and by punishment to compel: and the *Iudic. 3. v.*
 people, euerie one in their degrees, were bound to *10.*
 obey. Dauid being the General Capitaine, an I desi- *ch. 4 v. 10.*
 ned king, but not yet in possession of the kingdome *1. Reg. 16 v.*
 [made a new particular Law, that he which abideth *11.*
 with the baggage in time of warre, should haue equal *10. 14.*
 portiō with him, that went downe into batlel. And e- *15.*
 uer after it was decreed, & ordained as a Law in Israel]

Examples of
 obeying infidel
 Princes
 in lawfull tem-
 poral causes,
 but not in Re-
 ligion.

4. When the same people were in captiuitie, first
 the ten Tribes vnder the Assirians: and after wardes *Rob. 1. v. 13.*
 the two Tribes in Babylon, they were bound to obey *14.*
 and obserue the temporal Lawes and command- *4. Reg. 17.*
 ments of Infidel Kinges, and Magistrates: so farre as *v. 24.*
 was not against God, and true Religion. As the holie *ch. 23 v. 11.*
 Prophetes in those times, by word, & example taught,
 and admonished the people. And the same obla-
 tion

tion bond the faithfull people, living vnder the schismatical Kinges of Israel. For notwithstanding they made a wicked schisme, and some of them professed heresies, yet were the good people bond to obey them in all iust temporal affayres: but by no meanes in matter of schisme and heresie, or idolurie. Witnesses Elias, Eliseus, Micheas: Tobias, and the rest.

5. In confirmation wherof, Christ our Lord commandeth, to render the thinges that are Cæsars to Cæsar: and the thinges that are Gods, to God. Evidently distinguishing temporal and spiritual thinges: and so teacheth to geue temporal thinges, and temporal seruice to temporal Princes; but not spiritual obedience in religious causes. S. Paul vrgerh the very same necessarie obedience to Infidel Princes, and Potentates, saying to the Romane Christians [Let euerie soule be subiect vnto higher power: for there is no power but of God. And they that resist, purchase to themselves damnation. Therefore be subiect (saith he) of necessity, not only for wrath, but for conscience sake] He instructeth S. Titus, [to admonish all the faithfull people to be subiect to Princes, & Potestates, to obey at a word, to be readie at euerie good worke] which clearly includeth obligatiõ to obserue thelawfull commandments of temporal Magistrates. S. Peter teacheth the very same, saying [Be subiect to euerie humane creature for God (to Magistrates created by men; and confirmed, or permitted by God) whether it be to the King, as excellẽg; or to rulers, as sent by him, to the reuenge (the punishment) of malefactors: but to the praise of the good] S. Iude taxeth Heretikes with disobedience to temporal Princes, and with contempt of Dominio [They despise dominion (saith he) and blasphemie Maiesi.] Al Maiesie being by Gods ordinance, or permission, contempt thereof with reproche is blasphemie. so iudged by this holie Apostle.

Christ and his
Apostles teach
the same.

Good workes of supererogation, are possible, pious, and profitable. And when they are wrought, doe binde in conscience.

ARTICLE 48.

Hitherunto we haue, according to our purpose, explicated the Ten Commandments of God, with other Ceremonial and Iudicial precepts, by keeping whereof, through Gods special grace, the faithful gaine the kingdome of heauen: & by wilfully breaking anie of them, fall into the state of eternal damnation. It resteth here briefly to speake of other good workes not commanded, but counselled, which are therefore works of Supererogation. Betwen which counsels and precepts, is so much difference, as betwen good and better: betwen lesse and more merite: and consequently lesse and more reward. Moreover these workes of counsel doe helpe not only, for obtaining more grace, and glorie: but also for the better performing of the commandments, which are absolutely necessarie. Because those which wil endenour no more, then that wherto they are strictly bond, are in great danger to transgresse sometime, that which is expressly commanded. And they which in deede haue iust care to fulfil Gods commandments, wil for more securitie (lest they be deficient) rather doe a litle more, then omitte that is necessarie. And likewise wil rather abstaine voluntarily from some thing lawfull, then not abstaine from al that is prohibited. And wheras Protestants denie it to be possible, for anie man, though he be iust, to doe such workes of Supererogation, they denie it, vpon the same false ground, as they denie it to be possible, to kepe anie at al of Gods commandments: confessing (if themselves say true) that they transgresse al and euerie one of the commandments. They beleue not in God, they hope not in God, they loue not God: they serue false gods: they

A careful conscience ende-
noureth to
doe some-
thing more
then is com-
manded. Lest
he omitte that
which is ne-
cessarie.

Artic. 48

12.

they are blaiphemers, periured persons, murderers, adulterers, theues, & in euerie dede, word, & thought they are most wicked, if their owne doctrine be true, that none can kepe anie commandment at al. Wherefore seing it is cleare, that a faithfull person, can and doth beleue in God, which he is bound to doe by Gods commandment: It is also possible, that he can geue a morsel more of bread to a poore man, then he is bound to doe, by anie comandment: which in such a case of free gift without special necessitie, is a worke of Supererogation.

2. But forsomuch as our Aduersaries are extreme importune, in denying and often deriding this point of Christian doctrine; we shal here shew by abundant testimonies of holie Scriptures: that good workes of Supererogation, are not only possible, but also are pious in the sight of God, and spiritually profitable to the faithfull that doe them. No doubt it was a worke of pietie, tendings to brotherlie peace and concord, amongst freindes, that [Abraham gaue free leaue & power vnto his Nephew Lot to choose which part of land he would haue to possesse] to which free grant Abraham was not bond in equitie, but of mere liberallitie, gaue the choise to Lot. For by indifferent equitie, and rule of reason, Abraham might haue chosen rather then Lot. At least it had bene abundant, or full iustice, that the landes had bene appropriated by casting lottes, which part each of them should haue and possesse. Iacob an other Patriarch, in a vow made to God, did not only promise, if God should prosper him, to serue him sincerely, and to pay tithes of his fruites: to both which he was formerly bond by diuine Law: but also he promised [to builde and dedicate a particular house, to Gods special seruice] where to he was not bond before his vow. And so it was a worke of Supererogation: and it is also manifest that God accepted it, as an act of free deuotion, saying to

By the Protestants doctrine
euerie man
should be an
Infidel, an Idolater, &c.

Examples of
good workes
more then were
commanded.

Jacob afterwarde [I will be with thee, I am the God *ch. 31. v. 3.*
of Bethel, where thou didst annoint the stone, and
didst vow vnto me. Now therfore (because thou so
didst) arise and goe out of this land; from Mesopota-
mia (returning into the land of thy natiuitie) into
Chanaā. And so our Lord blessed and prospered him,
& his progenie more & more. When the Tabernacle,
with all the appertinances, was to be made in the de- *Exo. 35. v.*
sert [The children of Israel most liberally contribu- *20.*
ted, not only sufficient, but also more then was suffi- *ch. 36. v. 6.*
cient. Albeit the necessarie expenses were required, *7.*
yet the superabundance was of Supererogation: and
meritorious. Such a worke did the men of Iabes Ga- *1 Reg. 31.*
laad [taking the bodies of King Saul, and his sonnes, *§ 6.*
& burying them, and fasting seuen dayes] which fact
King David called a worke of mercie: meritorious of
reward at Gods hand, saying to them [Blessed be you *2. Reg. 1. v.*
to our Lord, which haue done this mercie with your *§ 6.*
lord Saul, & haue buried him. & now our Lord certes
will render you mercie and truth] God wil according *ch. 7. §. 23.*
to his truth, reward good workes. The same King *Ec.*
Dauid did a worke of Supererogation, as well in that
he desired to build a Temple to our Lord, as in pro- *1. Par. 29. v.*
uiding meanes to doe it, though he was not permit- *26.*
ted to performe it. And so did the Princes which con- *1. Reg. 7. v.*
tributed more for that purpose. And king Salomon in *8.*
accomplishing it, in more excellent maner, then they *2. Par. 34. v.*
were bound by anie commandment. *§ 6.*

Vowes freely
made doe
binde in con-
science.

3. It is manifest in the written Law, that vowes
(to witte, free promises to God of good things not
commanded) are pious actes, and being made in due
maner, doe binde in conscience, to the performanc:
therof, as these holie Scriptures doe expressly testifi:
[The man that shal haue made a vow, and bound his
soule to God by estimation, he shal geue the price (that
is, if he geue not the thing promised, he shal geue the
value therof) If anie man make a vow to our Lord, or
bind

Leuit. 27. v.
2. ad 30.

bind himself by an oath, he shal not make his word frustrate, but al that he promifeth, he shal fulfil. When thou hast vowed a vow to our Lord thy God, thou shalt not slack to pay it; because our Lord thy God wil require it; and if thou delay, it shal be reputed to thee for sinne. If thou wilt not promise, thou shalt be without sinne, which clearly sheweth, that the Law speaketh of things not commended) But that which is once gone out of thy lippes, thou shalt performe, & shalt doe as thou hast promised to our Lord thy God, and hast spoken with thy proper wil, and thine owne mouth. In al which, the same diuine Law doth teach, that promises made by such as are subiect to the wil of Superiours, are not perfect vowes, nor doe binde, vntil they be ratified and confirmed, either by the expresse consent, or by interpreted consent of silence, after that the Superiours know, what is promised, & doe not gaine say it. As the promises of maidens in their fathers houses, whiles they are in maidens age. Also of wiuers in their husbandes time, and the like, may be frustrate by their superiours: which they could not be, if the promises were of things necessarie, and commended. And if the superiours know and consent, then they are perfect vowes, and bind the superiours no lesse, yea rather more, then the parties that made the promises. And so to bind themselves, is a plaine worke of Supererogation.

4. Moreover, that such vowes belonged not only to ceremonial Lawes of the old Testament, as Protestants would interpret them, and so account al such vowing to be abrogated in the Law of Christ, is further proued by other holie Scriptures. The Royal Prophet both exhorteth to make vowes, and admonisheth to render them which are made [inimulate to God (saith he) the sacrifice of praise (that is promise to God some special thanksgiving, & praises of God, & pay thy vowes to the Higheith)] As thou shalt

Vowes doe
bind as moral
precepts also
in the Lawe
Christ.

pro-

promise so performe [Vow ye and render to our Lord
 your God, al ye that round about him, bring giftes. *Psal. 73. 7.*
12.
 I wil render my vowes to our Lord (saith he) in the
 sight of al his people.] He also prayed to be rewar- *Psa. 115. 7.*
 ded, for his vow made, and payed [Remember Da- *5. 9.*
 uid ô Lord (saith he) and al his meekenes. As he swa- *Psal. 131. 7.*
 re to our Lord, vowed a vowe to the God of Iacob] Sa- *2.*
 lomon taxeth those with great crime, that performe *Pro. 10. 9.*
 not their vowes, saying [It is ruine to a man, to de- *25.*
 uour saintes (to pretend the honour of Saintes, vow-
 ing to praise them) and afterward to retract the vow.
 If thou hast vowed anie thing to God, deferre not
 to pay it. For vnfaithful and foolish promise displea- *Eccle. 5. 7. 3.*
 seth him. But whatsoeuer thou hast vowed pay it]
 Now how contrarie to so expresse holie Scriptures,
 do they preach, that perswade votaries to break their
 vowes of obedience, of chastitie, and of voluntarie
 pouertie? And what Scriptures haue they for their
 warrant? for sooth say they: Salomon also teacheth
 that [It is much better not to vow, then after a vow, *7. 4.*
 not to performe the thinges promised]. Ergo say
 they, It is not good to vow at al. As good a deducti-
 on, as if they should say: It is much better not to pro-
 mise anie thing to your neighbour, then not to per-
 forme that which is promised. Therefore it is not good
 to promise anie thing to our neighbours. Again they
 argue, that it is vnpossible to kepe the vow of chasti-
 tie, which they would proue, because themselves
 haue not that gift and so inferre; Therefore none hath
 it. But where doth anie Scripture say: Thou shalt not
 make anie vow; or, Thou canst not kepe anie vowe.
 It is certaine, that there is no such Scripture: because
 as you see, there be manie which exhorthe the faith-
 ful to make vowes, and admonish them to performe
 the same. By the light of nature also simple matiners
 of Ioppe knew that vowes are grateful to God, and *Leu. 1. 9.*
 therefore, when by lotte Ionas was cast into the sea] *8. 16.*

They

Protestants
 arguments a-
 gainst vowes,
 haue no pro-
 babilitie.

[They prayed, & immolated hostes, & vowed vowes] Ionas also in the whales bellie vowed, and promised to fulfil his vowes, saying [In the voice of praise, I wil immolate to thee (ô God) what things soeuer I haue vowed, I wil render for saluation to our Lord]

3. As it were between the old Testament, and the new, [S. Iohn Baptist did workes of Supererogation, that is, good workes of his free accord, not commanded] *very austerely* [in the desert, with litle meate and hard rayment] therein pleased God, and edified the people [He also taught his disciples to fast much]

Which thinges were not otherwise commanded, but taken vpon them for the better seruice of God, and more merite. Our Sauour in a parable of a Samaritan, that tooke compassion vpon a man spoiled, and wounded by theues, teacheth, that a charitable man, may if he wil, doe workes of Supererogation; & without promiseth recompence for the same, saying in the person of the Samaritan to the Host, that tooke care of the infirme [Whatsoeuer thou shalt Supererogate, I at my returne wil repay thee] Our Lord also saith, that Marie (Magdalene) hath chosen the best part] signifying that she of her owne free choise, gaue her self to contemplatiue life, to which she was not bond by anie commandment. Against this cleare doctrine, our Aduersaries alleage our Sauours wordes to his disciples, saying [When you shal haue done al thinges, that are commanded you, say: We are vnprofitable seruants.] Therefore sayth a Protestant, there is no merite nor profite in anie good worke, for when they shal haue done al, that is commanded, yet they are vnprofitable. We answer first, that by this supposition, [when you shal haue done al thinges that are commanded] is sufficiently proued, that the faithful can doe al that is comended. That is, can if they wil, keepe al the commandments. Which is yet more cleared by the next wordes: our Sauour assuring, that some

S. Iohn Baptist, and his disciples did workes of Supererogation.

Christ supposeth that man can doe more then is commanded.

How a iust person is an vnprofitable seruant.

The first answer.

The second
answere.

faithful may say [We haue done that which we ought ^{1bid} to do] Which Protestants hold for impossible: teaching that none can doe. Which their error we haue largely confuted in the first Article of this Part. Secondly we answer (as before in the second Article) that Gods seruants doing al that is comanded them, must stil say, they are vnprofitable seruants to God, our Master, who needeth not our seruice, nor is made richer therby: but God so accepteth of our seruice, that it is grateful to him, and so it is profitable to ourselues, and we shal receiue wages for it. Yea for great workes [are heaped vp great treasures in hea- ^{Mat. 6. 19.} uen. And the vnprofitable seruant, shal be cast into ^{20.} vtter darknes, where shal be weping and gnashing of ^{ch. 25. 30.} teeth] Albeit therefore al good seruants must thinke & say, that they are vnprofitable to God, yet Gods grace maketh them profitable. Wherupon S. Paul saith [If a ^{1. Tim. 2. 9.} man shal cleanse himselfe from his sinnes, he shal be a ^{10.} vessel profitable to our Lord.] Thirdly we answer, that although a seruant, doing al that is commanded him, were vnprofitable both to his Master, and to himselfe, yet he might be profitable, for doing also more then he is commanded. And his Master which doth not thanke him, for doing al that he comanded; yet wil thanke him, for doing the same, and also more. Which is properly a good worke of Supererogation. wherof we speake in this place. And of which S. Paul saith [He that soweth in blessings, of blessings also ^{1. Cor. 9. 7.} shal reape.] ^{6.}

Primitive
Christians
without anie
commandmēt
put al their
goodes in a
communitie.

6. A most cleare example of Supererogation was in the first Christians, when al the faithful, both Clergie and Laitie, put their temporal possessions into a common banke, for the competent maintenance of euerie one: as S. Luke writeth in these wordes [Al that ^{Mat. 19.} beleeued were together, and had al thinges common. ^{44.} They sold their possessions and substances, and diuided them to al, according as euerie one had nede: nei-
ther

ther did anie one say: that ought was his owne of those things which they possessed, but al things were common vnto them. Neither was there anie one needie amongst them. For as manie as were owners of landes, or houses, sold them, and brought the prices of those things, which they sold; and laid it before the feete of the Apostles. And to euerie one was diuided according as euerie one had neede] Against which communitie, when Ananias and his wife offended, reseruing in priuate to themselves, part of the money, which they had receiued for their land [S. Peter (knowing by reuelation, that they dealt fraudulently) said to Ananias: Why hath Satan tempted thy hart, that thou shouldest lie to the Holie Ghost, and defraude of the price of the land? Remaining did it not remaine to thee, and being sold, was it not in thy power? Why hast thou put this thing in thy hart? Thou hast not lied to men (only) but to God. And Ananias hearing these wordes, fel downe, and gaue vp the ghost] The same punishment sel also vpon his wife. And the like doubles is due, to al them that doe the like. In successe of time, this voluntarie worke of Supererogation, by geuing al, and liuing in common, ceased to be so general in al Christians, as it was at first, both in Ierusalem, and other places (namely at Alexandria in Egypt) but stil remained in some persons, and places. Especially in Clergie men. Manie also adioyned vnto this Euangelical counsel (of liuing in common, without proprietie of temporal goodes) other two religious vowes, of obedience to a special Superiour, and of perpetual chastitie. As appeareth in manie holie religious Orders, which make al the three vowes. Al Clergie men which receiue the greater holie Orders, doe voluntarily promise perpetual chastitie, with special obedience to their Ordinarie, and haue more obligatiō then Laimen haue to vse workes of mercie to wardes them that neede. And in particu-

Transgression
of this vow
was great
sinne.

VVhen this
general vow
ceased, yet
some stil ob-
served the
same Rule.
And some ad-
ded other
vowes vnto it.

lar, there remaineth practise of living in communitie, or of common prouision, in al Cathedral & Collegial Churches, in subordination of Superiors and Subiectes, of Pronostes, Deanes, and Chanons. This forme of Communitie is also obserued in best instituted Colleges: & at this present in Seminaries of scholars, for the better prouision of the Pastoral Clergie, besides Religious and Regular Orders.

Vniuersal obedience, to a determinat Superior, is piously vowed.

ARTICLE 49.

Al Religious Orders make three special vowes.

VWhich being made, doe binde as much as precepts.

Concerning therfore the more special workes of Supererogation, which are the three solemne Vowes of vniuersal Obedience; perpetual Chastitie, and voluntarie Pouertie, made by al Religious, and Regular Orders: we shal here in three distinct Articles, shew that they are very godlie actes, profitable to the vniuersal militant Church, and singular good meanes to the vowed persons, for attaining perfection in Christian life. So much the more meritorious, as they are freely vndertaken. From which time forwards, they binde as strictly, as an expresse precept of God: because promise maketh debt, and free promise to God, of a good thing not otherwise commanded, is a Religious Act: and therfore the breach thereof is sacrilegious, by vniustly taking from God, that which is due vnto him.

Ma. 19. 7.
12. 21.

Deu 23. 7.
22. 23.
Euse. 5. 73.

Figuratiue examples of Religious Orders in the old Testamēt.

2. The first of these, which is religious Obedience, was prefigured in the old Testament, by the Order of the Nazarenes (so called because they were segregated from the common sorte of the faithful) who by vow bond themselves, to obserue a certaine prescript Rule of life, vnder a Superior, either perpetually, which

Ma. 11. 7.

18.
ch. 21. 7. 24.

they shal make a vow to be sanctified, and wil consecrate themselves to the Lord, they shal abstaine from wine, and euerie thing that can make one drunke. Al

Nazareites.

4. the dayes wherein they are by vow consecrated to the Lord, whatsoeuer may be of the vineyard, from the rayssen to the kernel, they shal not eate. Al the time of
5. his separation, a rasor shal not passe ouer his head, vntil the day be expired, that he is consecrated to the
6. Lord, He shal be holie, whiles the bush of heare doth grow. Al the time of his consecration, he shal not enter in to the dead: neither shal he be cōaminated: no not vpon his fathers, and mothers, and brothers and sisters corps: because the consecration of his God is vpon his head] So by this vow some did voluntarily bind themselves, to absteyne from thinges otherwise lawfull. Some also were more specially called by God to embrace, and kepe this Rule of life. So Samson receiued this special grace of God, to be a perpetual Nazareite, with other great giftes, namely, a most admirable corporal streingth, & corege of minde. But [When his heares were cutte] his former streingth departed from him. [And then the Philistians apprehended him, and manie wayes cruelly & scornfully abused him, vntil againe God restored to him, his former admirable strength. Also [Samuel the Prophete was a perpetual Nazareite, euen frō his infancie] first by his mothers vow: who pretented him to Heli the High Priest, to remaine al his life, in the special seruice of God, in the Tabernacle, which he (coming to mature age) confirmed voluntarily, and duly performed.

3. Likewise Elias, and Eliseus the Prophets, and their disciples, obserued a special religious Rule [Hea-

Disciples of
the Prophets.

riemen, girded about the reynes with girdles of leather (as Elias was described) Their disciples were called, The children of the Prophetes: They singularly both obeyed, and reuerenced their Superior. For [coming to mere Eliseus, they adored him flatte to the ground.] Their ordinatie diet was so meane, that

[a wilde herbe by mishappe being put into their pottage of broth, al their prouision was spoiled with bitterness] til the Prophete had miraculously amended it. *ch. 4. 7. 39.* Their habitation was poore & strait, in such corages or cabinettes, as themselves could frame of boughes, *ch. 6. 7. 1. 2.* which they cut off frō trees] There was also another Religious Order of Rechabites, instituted by a Holie man called Ionadab, the sonne of Rechab: who voluntarily bond themselves to a certaine Rule of life [not to builde: nor dwell in houses, but in tents: nor to sow seed, nor to plant, nor haue vineyards: nor to drinke wine] Al which they obserued so perfectly, that being by Gods commandment, proued therein by Ieremie the Prophet; he proposed their worthie example of obedience, against other Iewes, which obeyed not the necessarie comandments of God: iustly commending these so religious obseruers of their Rule: & condemning the wilful transgressors of Gods Law [The children of Ionadab, the sonne of Rechab haue firmly kept the precept of their father, which he commanded them: but this people (saith our Lord) hath not obeyed me] Like vnto these were also the Asidians, other wise called Essenis; a Societie of deuout men, obseruing a religious forme of life. Who moreouer professed a special rule of militarie life, in defense of true Religion. They ioyned themselves therefore, with zealous Matthathias, and his sonnes, and others in the holie warres against King Antiochus. In which warres [Alcimus (an Apostata Priest) solicited, and by false pretence of sinceritie, deceiued certaine Asidians, & getting threescore of them together, slew them most cruelly, in one day] And then most maliciously accused and calumniated their whole Order, before King Demetrius, saying [They of the Iewes that are called Asidians, of whom Iudas Machabeus is Captaine, doe nourish battles, & moue seditions: neither doe they suffer the realme to be in quiet.] Which his calumnious sclander, & special hatred, more against the Asidians

Rechabites.

Asidians.

*Iere 35. 7. 13.**6. 9. 13. 14.**Ch. 4.**1. Mach. 2.**7. 14. 1.**ch. 7. 9. 13.**2. Mach. 14.**7. 6.**Li. 1. ch. 7. 7.**16. li. 2.**ch. 14. 7. 3.**6.*

ch. 14.

dians then others, is a plaine testimonie of their more rare, & singular vertues: & special zeale in Gods seruice

4. Moreouer, God foresheued by his Prophets, that there should be Religious Votaries, and Orders of Religious persons in the new Testament: observers of special Rules of life, more tending to perfection, then other ordinarie Christians. In particular Isaias saith [The Egyptians shal vow vowes to our Lord, and pay them] which is fulfilled in the multitude of Christian holie Monkes in Egypt, amongst which are most renoumed S. Paul the Eremit. S. Antonie. S. Hilarion, with innumerable others. In other places S. Basil, S. Jerom, S. Augustin, S. Bener. S. Bernard, and manie others of diuers particular Rules. But in general, al are imitators of the Apostles, who forsaking their natural parents and freindes, folowed Christ. Which counsel he also proposed to the young man [Which had kept al the commandments from his youth, asking what was yet wanting. [Whom our Lord beholding (as writeth S. Marke) loued him, and said to him: One thing is wanting vnto thee (not wanting for attaining heauen; for to that effect the keeping of the commandements sufficeth, as our Lord had said before) If thou wilt enter into life, kepe the commandments, (and to another.) This doe, & thou shalt liue] but to perfection some thing was wanting: and therefore our Lord said [If thou wilt be perfect, goe sel the thinges that thou hast, and geue to the poore: & thou shalt haue treasure in heauen, and come, folow me] In which two wordes [Folow me] is included perfect obedience, and the best way to perfection. There be therefore two sortes of obedience, one is neceniarie for al Christians, to be obedient to al Gods commandments, and al that so obey, shal attaine to euerlasting life in heauen. An other obedience is voluntarie, and tendeth to more perfection: to be obedient, not only in al the comandments of God, but also in the whole

state

Prophecies in the old Testament of Religious Orders in the Church of Christ.

Mat. 19. v.
11. 17. 9. 10.
21.

Mar. 10. v.
29. 21.

Mat. 19. v.
17.
Luc. 10. v.
28.

state of life, to a determinat Superior. And to this obedience none are bound, except they wil freely by promise binde themselues thereto. This is the state which al Religious Orders professe, for the more honour of God, and their owne better meanes to attaine perfection, and to auoide the frequent danger of falling from God, by tentations of the world, the flesh, and the diuel. So al haue libertie to choose their owne state of life, as God by his special grace inspirereth each one. For [hauing giftes (saith S. Paul) according to the grace that is geuen vs, different. To one, certes by the Spirite is geuen the word of wisdom, to an other the word of knowlege (& so to others diuersly) And al these things, one and the same Spirite worketh, diuiding to euerie one according as he wil. Not al Apostles; not al Prophets; not al Doctors. For God hath set the members, euerie one of them in the bodie, as he would. And if al were one member, where were the bodie?] It were no perfect bodie. So if none should vow particular Rules of life, then were the Church of Christ, lesse [compassed & clothed with varieties] lesse adorned in this respect, the the Church of the old Testament. Which besides the distinction of Clergie & Laitie, had also Votaries, that bound the selues to some thinges, vnder obedience of Superiors, wherto they were not before obliged. But [whatsoever thou hast vowed pay it (saith Salomon) For an vnfaithful promise displeaseth God. And it is ruine to a man to retract his vowes.

Rom. 12. 7.
4. 5. 6.

1. Cor. 12. 7.
8. 9. 10.
11. 12. 13.
14.

7. 18. 19.

Ps. 44. 7.
11. 1.

Eccle. 5. 7.
Pro. 20. 7. 14

Diuerfitie 'of
Religious Or-
ders adorneth
the Church of
Christ, with
comelic varie-
tie.

Vow of perpetual chastitie, is an holie and meritorious act.

ARTICLE 50.

Solemne vow
of perpetual
chastitie is

Perpetual Chastitie, is the second solemne vowe, which is made, as a worke of Supererogation, by al Religious Orders, that professe anie approued Rule

Rule of Religion, of men or women. And is also promised by al Clergie men, which take the three greater Holie Orders, when they are made Subdeacons. The reason of this promise, so required by the Church and made by such Clergie men, is declared in the Sacrament of Holie Orders. Here it is further confirmed, that the same vow and promise, is both lawful and meritorious. In the old Testament this state of single life was more rare, yet there were also some examples in that time. Holie Abel the Martyr was neuer married; and is honoured in the Church of God, as a Virgin Martyr. Ieremie a Prophet & a Priest, was commanded by God, not to marrie [Thou shalt not take a wife (said our Lord to him) and thou shalt not haue sonnes and daughters in this place. Because thus saith our Lord concerning sonnes and daughters, that are begotten in this place: and concerning their mothers: they shall dye, and not be mourned &c. [In this place (said our Lord, to witte, in Ierusalem & Iurie. And that he should marrie afterwarde in Ægypt, when he was elder, and suffered more and more persecution, and finally was stoned to death in Taphnes, is not imaginable. But he is by the Church of God, honoured also as a Virgin Martyr, by very probable deduction from holie Scripture; & assured Tradition.

2. It is also most probable, that holie Daniel, Ezechiel, Aggeus, Zacharias, and Malachias, al Prophetes, liuing and prophecying in captiuitie, and continual tribulations, neuer married, though there be no other mention therof in the holie Scriptures. Of Iudith the holie widow, it is cleare that [she knew not man al the dayes of her life, after that Manasses her husband was dead: liuing to the age of an hundred and fife yeares] Retired from much companie, in frequent prayer, wearing heare cloth, and fasting much. Likewise an other holie widow, and Prophetesse, called [Anne the daughter of Phanuel, after that she had li-

made by al that professe anie approued religious rule: and al that receiue the greater Holie Orders.

Some obserued perpetual chastitie in the old Testament.

Other examples of perpetual chastitie.

wed with her husband tenen yeares, remained in the Temple, vntil eightie and foure yeares, seruing God night and day, by fastings, and prayers] But about al other: The most glorious Virgin Marie, Mother of God, vowed and obserued perpetual Virginitie; the most singular example and Patronesse of al pure virgines, chaste widowes, and godlie obseruers of continent single life. To these are added S. Ioseph. S. Iohn Baptist, S. Iohn Euangelist, S. Paul, and S. Iames the younger, al their liues; al the other Apostles, at least, after their vocation, which may suffice for examples.

Luc. 1. 2. 3.

The state of
single life was
prophecied in
the old Testa-
ment.

3. Besides examples, God foresheved by his Prophete Iſaias, that this state of single life should be more blessed in the new Testament, then the fruite of children, saying: [Let not the Eunuch say: Behold I am a drie tree, Because thus saith our Lord to the Eunuches; they that shal kepe my Sabbathes (with other precepts, wherto al are bound) and shal choose the thinges that I would, and shal hold my couenant, I wil geue vnto them in my house, & within my walles a place, and a name, better then sonnes & daughters: an euerlasting name wil I geue them, which shal not perish.] Two thinges doe men desire and hope for, by the fruit of Mariage: consolation of children, as partes of themselues, multiplied by lawfull issue, & continuance of their name, or memorie, in future posteritie. Both which hopes, are so much greater, by chaste single life, as spiritual children gained to God, are cause of more comfort, then can be of manie sonnes and daughters, that may happen to anie parents. And so much more secure, as Gods promise which can not faile, is more certaine, then mens conceit or imagination, which often perisheth. Yea the memorie also of voluntarie chastitie, is heauenlie and eternal; the fruite of Mariage, though both lawfull, and commendable, yet but terrene, and temporal. For [after the Resurrection, there shall be no marrying: but

1/2. 16. 7.

Mat. 19. 2.

Single life is
called Ange-
licall.

al

all the blessed shall be as the Angels in heauen] Wherof single life is called Angelical.

4. Agreeable to this prophetic, and as it were an explanation therof, is our B. Sauours expresse counsel, proposed to all Christians, saying [There are Eunuches (persons that kepe perpetual chastitie) which were borne so from their mothers wombe: and there are Eunuches, which were made by men: & there are Eunuches, which haue gelded themselves (not corporally, for that is not lawful, but by vow of perpetual chastitie:) for the kingdome of heauen] The former two sortes, can neither haue children, nor anie special reward for their chastitie. But the third sort, because they are voluntarily chaste, by their free vow, not for the seruice of men, nor for worldlie commoditie, but for the kingdome of heauen, are those of whom Iſaiaſ prophesied, that [chooſe the thing which God would haue them (yet doth not command them) And shall therefore haue both a better, and a surer reward in the house of God, then sonnes and daughters. And so to this better choise, to the which is promised a better and surer reward, in the kingdome of heauen, our Lord and Saurour inuiterh the faithful, but commandeth not, saying [Quipotest capere, capiat. He that can take, let him take.] He that can so resolue with himselfe: let him make himselfe an Eunuch for the kingdome of heauen.

5. No lesse clearly S. Paul distinguishing between precept and counsel, exhorreth (such as wil follow his aduise) to chooſe single life, saying [I would haue all men to be as my selfe: but euerie one hath a proper gift of God: one so, an other so. But I say to the vnmarried, and to widowes: It is good for them, if they so abide, euen as I also. But if they doe not contayne themselves (from fornication) let them marrie. For it is better to marrie, then to burne] that is, then to be ouercome with tentations. Plainly teaching that for-

Our Sauour doth expressly counsel his seruants to vnder take single life. But doth not command it.

St Paul counseleth the same, explicating Christs doctrine.

nicaſion is naught: Mariage is good: and perpetual continencie is better. Which he further declarcth ſaying [As concerning virginie: commandment of our Lord, I haue not: but counſel I geue, as hauing obtained mercie of our Lord to be faithfull. I thinke therfore that this is good for the preſent neceſſitie: becauſe it is good for a man ſo to be (that is, to be content with his preſent ſtate) Art thou tyed to a wiſe? Seeke not to be looſed. Art thou looſe from a wiſe? Seeke not a wiſe. But if thou take a wiſe, thou haſt not ſinned (in ſo reſolving) And if a virgin marie, ſhe haſt not ſinned] And interpoſing the tribulations which commonly folow Mariage; and the commodities of a ſingle life, he cōcludeth, ſaying [This I ſpeake to your profiſe: not to caſt a ſnare vpon you, but to that which is honeſt, and that may geue you power (make you able) without impediment to attend vpon our Lord. Therfore both he that ioyneth his virgine (geueth his daughter in Matrimonie) doth wel; & he that geueth not, doth better. A woman if her husband dye, is at libertie, let her marie to whom ſhe wil; only in our Lord (that is, a true faithfull Chriſtian, not an Infidel) But more bleſſed ſhal ſhe be, if ſhe ſo remane, according to my counſel; and I thinke that I alſo haue the Spirit of God.]

And teacheth,
that after pro-
miſe is made,
it bindeth, as
other pre-
cepts.

6. Thus the Apoſtle exhorteth al Chriſtians, whiles they are in conſultation, whether to marie, or no; to conſider the comodities, and difficulties of each ſtate: but after that they are reſolued, he wiſheth them to be conſtant in their reſolution: yet with this difference, (as appeareth by his whole diſcourſe) that the determination of the leſſe perfect, ought not to hinder good motions to the more perfect: but rather to change to the better, ſo long as there is no obligation. And therefore it is neceſſarie to diſcerne, between purpoſe and promiſe. For where there is only a purpoſe, the determination may be altered, without ſinne, either from
inten-

intention of perpetual chastitie vnto Mariage, or from intention of Mariage, vnto perpetual chastitie.

But where promise is past, there no change is lawful. *A purpose may be lawfully altered, but a promise must be performed.* Because those that promise, either perpetual chastitie to God, or Mariage to anie marieable partie, are bond to their promise, & can not without iust relaxation, or dispensation part from it. As the Apostle decideth this case, according as enerie one determineth in his hart, saying [He that hath determined in his hart, being settled, not hauing necessitie (not hauing promised) but hauing power of his owne wil (not hauing bond himselfe) & hath iudged this in his hart, to kepe his virgine, doth wel] though there was purpose of mariege; so long as there was not promise to marie. Concerning also vowed chastitie, he teacheth clearly, that it must be obserued. And therefore admonisheth Prelates, to be wel aduised, in admitting Widowes, or Virgines, to the vow of perpetual chastitie; counselling the vsuite rather to marrie, then to be in danger to breake their vowes. [Honour widowes, which are widowes in deede (saith he) But the younger widowes auoide (such as are not mortified in manners) for when they shal be wanton in Christ, they wil marie, hauing damnation, because they haue made voide their first faith] Because they haue in wil violated their promise, made to God, and sinned, by consenting in wil to marie, after vowed chastitie.

bid. v. 37.

1 Tim. 3. 9.

3. 11.
n.

Vow of voluntarie pouertie, to possesse no worldlie goodes in proper, is godli: and meritorious.

ARTICLE 31.

Voluntarie pouertie, by renouncing al proprietie of worldlie goodes, which al persons of Religious Orders doe solemnly vow; helpeth much to attaining perfection in this life: for that by cutting of al loue to external possessions, a great stepp is made to
Renunciation of worldlie goodes, and of carnal pleasures, prepare

Hh 3

leau

the way to re-
nounce also
the proper wil.
leave also the desire of corporal and worldly pleasures. And these two resolutions prepare a readie way to resigne also the proper wil, subiecting it wholly to Gods wil, by the mediation of a special visible Superior: to whose commandment and direction, religious persons by vow, submitte their owne willes. Because in the intyre submission of mans wil to Gods wil, consisteth the greatest perfection of this life, which shal be more persited in glorie: and is more or lesse perfect here, as it is more or lesse mortified. Albeit therfore perfectiō of this life may stand together with possessions of worldlie goodes, & with the state of Mariage (for Noe, Abraham, & other Patriarches & Prophets, were perfect men in their generations) yet are vowed pouertie, and chastitie; very good meanes for mortification, and drawing neerer to perfection. But forsomuch as it is not absolutely necessarie, but only as the Royal Prophete admonisheth [I frishes a bound, set not your hart vpon them] it is not commanded, but only counseled [to geue al to the poore.]

Some in the
old Testament
liued in com-
mon.

2. In the old Testament, Elias, Elisens, and their disciples: likewise the Rechabites, had either nothing in proper, but only in communie, or els had lesse then otherwise they might lawfully haue had; as is declared before. And so though they were not direct examples; yet were they apparant figures of Religious Christian Orders, which doe vowe, and obserue voluntarie pouertie, renouncing al private proprietie of landes, and moueable worldlie goodes.

Our Saviours
manner of su-
steyning him-
selfe and his
Apostles, was
most perfect.

3. But more expressly our B. Saviour, with his disciples, liued in comon, vpon almes geuen them, which was put in a comon purse, to seruet them al, according as euerie one had neede. And when our Lord sent his twelue Apostles, & stuentie two disciples to preach, he prescribed them this Rule, saying [Gratis you haue receiued, gratis geue ye. Doe not possesse gold nor silver, nor money in your purses: nor a scrippie, for the

way:

way: neither two coates, neither shoes, neither rodde: for the workeman is worthie of his meate] And to a young man, inquiring what els was wanting to him, that kepeth the commandments: Our Lord answered [If thou wilt be perfect, goe sel the thinges that thou hast, and geue to the poore: and thou shalt haue treasure in heauen] Whereas therfore, to obtaine some place in heauen, it sufficeth to kepe the commandments: those which also geue al that they haue to the poore, doe merite treasure (that is, a great reward) in heauen. [For in my Fathershouse (said our Lord at an other time.) there be manie mansions] And S. Paul saith, [He that soweth sparingly, sparingly also shal reap: and he that soweth in blessings, of blessings also shal reape. For God loueth a chereful geuer]

4. That al the Apostles, and manie others vowed, and obserued voluntarie pouertie, is further confirmed by that which S. Peter said to Christ, in the behalfe of them al [Behold we haue left al thinges, and haue folowed thee] And that also S. Paul did the same is manifest by diuers his speeches of himselve, and frequent exhortations to others. For amongst other requisite qualities, and necessarie vertues in Clergimen, he requireth [That they be not couetous: not folowers of filthie lucre] Againe he saith to S. Timothy, and in him to enerie Clergiman [Labour thou as a good souldiar of Christ Iesus. No man being a souldiar to God, intangleth himself with secular bussineses] He lamenteth also that some were parted from him, and were returned to the world, saying [Demas hath left me, louing this world] Of himselve and other Apostolical men, he auoucheth, that they were needie (or poore) but enriching manie: as hauing nothing, and possesing ai thinges] Hauing nothing of their owne in proprietie, yet wanted nothing by Gods prouidence, for their competent vse of temporal goodes in this life.

Al the Apostles, & manie others vowed and obserued voluntarie pouertie.

5. Finally

Transgressi-
on of Vow
is damnable.

The command-
ments are ne-
cessarie.

More is bet-
ter.

5. Finally, that this vow of voluntarie pouertie, *Artic. 42.*
binderh in conscience, is euident by the textes before
recited. And especially by the example of Ananias, & *Act. 5. 94.*
his wife Saphira. Concerning therfore workes of Su- *2 3. 10.*
pererogation, we may here conclude, & so end this
third Part; that to doe anie such worke without vow,
ouer and besides the commandments, is very good.
To vow such workes, and to performe them, is much
better. But so to vow, and not performe, is the worst.
Before al, to kepe the commandments, is absolutely
necessarie. Christ Iesus grant to vs al his grace: so to
passe through temporal goodes, that we lose not eter-
nal.

The end of the third Part.

Deo Gratias.

THE FOVRT PART OF
AN ANKER
OF CHRISTIAN DOCTRINE.

Concerning Prayer. Especially the
Pater noster.

THE FIRST ARTICLE.

It is necessarie to pray often: actually desiring, and asking good thinges of God.

ETernal saluation (which consisteth in seeing God) is the absolute good thing, for which man is created. This is the compleere felicitie desired of al men. This only, and nothing els doth satiate mans mind, and filleth his desires. It is attained by doing those thinges, which God (assisting with his grace) requireth: and is lost by defect of anie one of the same thinges so required, according to that general Rule of reaton: *Bonum est ex integra causa; malum ex quolibet defectu.* A good thing procedeth of the whole cause: euil of euerie defect. For obtrayning therefore this singular, most eminent good thing, the fruition of God in euerlasting life, al Christians confesse that for the first fundation, true Faith is necessarie. As we haue abundantly declared in the first part of this worke. It is also clearly proued in the second Part, that holie Sacraments are necessarie, and requisite, for remission of sinnes, & other especial effectes. Thirdly it is likewise manifestly shewed in the third Part, that it is necessarie to kepe Gods comandments. And for better accomplishing al the same, it resteth to declare in this fourth & last Part, the necessitie, & efficacie of

Mans cheefe end is eternall glorie.

Four general thinges are required therunto.

1. True Faith.

2. Vse of holie Sacraments.

3. Obseruation of Gods Com mandments.

4. Prayer.

110. 7. 2.
ib. 1. 7. 15.
ib. 16. 7. 15.
ib. 2. 7. 10.

Part. 1.
Artic. 1.
Part. 1.
Artic. 10.
11. 17. 17.
Or.
Part. 3.
Artic. 1.

The contents
of this Part.

Al the faith-
ful from the
beginning of
the world
haue inuoca-
red God by
prayer.

Prayer. Especially discussing, and explaining in what manner, in what tongue, with what preparation, attention; and intention; for whom, and to whom, it becometh to pray.

2. First then concerning the necessarie vse of prayer, it appeareth by testimonies of holie Scriptures, that al the faithful seruants of God, held themselves obliged to desire and pray for Gods special grace. So Abel and Cain sought Gods fauour by offering Sacrifice, which is the most principal kinde of prayer, Though Cain performed it not in good sorte, as Abel did. And the Patriarch Enos in some forme of wordes [inuocated the name of our Lord.] Which sufficiently getteth vs to vnderstand, that not only these which are named, but also Adam and Eue, Seth, Cainan, Enoch, and al others, especially those which were called [The sonnes of God] vsed both private and publike prayers. More particular mention is made of Abrahams praying, for Sodome and Gomorreh, six times renewing his supplication in one day, and had obtained his suite, if tenne iust persons had bene found in those cities. Likewise, vpon manie occasions, special prayers were often made by Gods faithful people. So Abrahams seruant prayed for good successe, in the particular busines, wherein his master employed him, about the mariage of Isaac. The same [Isaac, besought our Lord, for his wife Rebecca, because she was barren: who heard him, and made Rebecca to conceiue.] Much more, it is to be vnderstood, that al true seruants of God, prayed for grace, and saluation of their soules, seeing they so carefully praied for temporal good thinges. Knowing that al good thinges, spiritual and corporal: temporal and eternal, proceed from God, and are by praier to be obtayned of him.

3. Breefely al good workes are to be undertaken with prayer, that they may succede to Gods honour, health of soules, or other good end, directed therunto. As a diuin

Gen 4 v. 26.
4.

v. 26.

ch. 13. v. 13.
ad 3.

ch. 24 v. 11.
etc.

ch. 25 v. 21.

CHRISTIAN DOCTRINE.

Mat. 1. 25,

diuine Preacher exhorteth, saying [Be not hindered nic al good
to pray alwaies, and feare not to be iustified, euen to workes.
death, because the reward of God abideth for euer]

For as grace and merite increase in this life: so is re-
ward augmented in heauen. But both are the giftes of
God: to be obayned of him, by al those meanes,
which he hath ordayned, & amongst other meanes by
prayer [In al these (saith the same preacher) beseech
the Higheest, that he direct thy way in truth] So did
al the Patriarches, Prophets, & other godly persons.

4. Our B. Sauour, and his Apostles, by word and
example teach, that frequent prayer is necessarie, with It is neces-
simple sinceritie of hart, and resignation of proper sic to pray
office.
will: to be attentiuie and instant, as it were with earnest
importunitie, like to him [that goeth to his freind at
midnight, to borrow three loaves: and continueth
knocking, and asking, until he obtaine his request:
through his importunitie.] And like to [the widow,
which ouertreated the Iudge (who seemed neither to
feare God, nor to respect man) with much soliciting
and importunitie, to heare and iudge her cause] For
so our heauenly Father, knowing what we neede,
alwaies heareth, but sometime deferrereth to grant;
that his seruants may know and feelee their owne ne-
cessities, and by perseuering, become more capable of
his benefites; desiring and asking by day & by night,
with deuout & hartie prayers [Reioyce in hope (saith
S. Paul) Be patient in tribulation, instant in prayer.
Our Lord is nigh. Be nothing careful: but in euerie
thing by prayer and supplication, with thankesge-
uing: let your petitions be knowen with God (that
your selues may be more stirred vp to seruant desire
in God) who best knoweth what is needful for you,
before you aske him] Likewise S. Peter requireth dili-
gent & frequent prayer in al the faithfull [The end of
al shal approach (saith he) Be wise therfore & watch,
in prayers. If anie of you lacke wisdom (saith S. Iames)

let him aske of God, who geueth to al men abundantly, and vpradeth not, and it shal be geuen him]

How we must
alwayes pray
without in-
termission.

And wheras our Sauour admonisheth that [It beho-
ueth alwaies to pray, and not to be wearie] And S.
Paul willeth vs [to pray without intermission] These
precepts are fulfilled, if at conuenient times we doe
actually imploy our selues in formal prayer, and ceas-
sing from that exercise, haue stil intention to returne
thereunto againe, from time to time, & in the meane
while, whensoever we set our bodies or mindes to
other good actions, we intend, and direct the same
to Gods honour, and our owne, and our neighboures
good, desiring that God wil euer bleste, and prosper
vs therein, We so doing, make no interruption, nor in-
termission, but continuation of other good workes,
with prayer, and againe of prayer, with other good
workes. And thus doing, we pray alwayes, & are not
wearie, but kepe the same intention to pray againe,
and againe, so long as we shal liue in this world; and
in the next life, hope to praise God eternally.

1 Ioh. 3. 7. 5.
2 Ioh. 11. 7. 7.
3 1 Thes. 5. 17.
17.

Neither onlie
Faith, nor onlie
Hope doth
iustifie But
both are ne-
cessarie.

And do iustifie
together with
other vertues.

5. By al which it is most eident, that Prayer is
the proper act of Hope (the second Theological ver-
tue) is necessarie to Iustification, and saluatiou. Euen
so necessarie, and withal so effectual, that saluation is
ascribed in like maner to Hope, as it is to Fath. S.
Paul saying [We account a man to be iustified by
faith] and in the same Epistle saying also [By hope
we are saued] Because both these vertues are neces-
sarie, and by them both (together with other vertues,
especially with Charitie, the third and greatest Theo-
logical vertue) the faithful cooperateth to his salua-
tion. The Apostle nowhere saith: Faith onlie, nor
Hope only iustifieth, or saueth. But he saith [That
faith auaieth, which worketh by Charitie. Hope
confoundeth not (and hope saueth) because the cha-
ritie of God is powred forth in our hartes.] And like-
wise al moral Vertues: the seuen Giftes of the Holie

Rom 3. 28.
13.
Rom 4. 7.
5. 13.
1. Cor. 13. 2.
13.
1/4. 11.
Mat 5.
Gal 5. 7. 6.

Rom 5. 7. 5.

Ghoſt.

Ghost. The vse of holie Sacraments, and the obseruation of al Gods commandments, together with diligent prayer (whereof we here speake) are al necessarie. And al these together, through Gods grace, doe iustifie, and saue soules. But the wilful, and grosse defect of anie one of these, bringeth spiritual death of the soule: and if it so persist vnto temporal death of the bodie, it bringeth eternal damnation. Because euerie good thing, dependeth vpon the whole cause; and euil commeth vpon euerie notorious defect. According to the Maxime, that can not be denied.

Thanksegeuing for Gods benefites, is a special and necessarie kinde of prayer.

ARTICLE 2.

Holie Scriptures doe often instruct vs, that kindes of prayer: no lesse necessarie, then direct petitions, for things needful. So Noe for his owne and his families conseruation, with other liuing creatures, in the general diluge of the world [built an Altar to our Lord: and taking of al cattle, & foules that were cleane, offered Holocaust vpon the Altar. And our Lord smelled a swete sauour.] When God first promised to Abraham, that his seede should possesse the land of Chanaan [he builded there an Altar to our Lord.] And so in other places [where he pitched his tent, he builded Altars to our Lord, and called vpon his name] Melchisedech also offered Sacrifice of thanks to our Lord, for the victorie obtained by Abraham over their enemies. Iacob very gratefully recounteth the great benefites, which he had receiued of Gods bountie, saying [I am inferiour, ô Lord, to al thy mercies, and thy truth, that thou hast fulfilled to thy seruant. With my staffe I passed ouer this Iordan, and now with two troupes I doe returne.] Likewise Moyse with al the people of Israel, in thanksegeuing

Examples of
thanksege-
uing and prai-
ses to God in
the Lawe of
nature.

for their deliuerie frō Egypt, & safe passage through the read sea, [sang a Canticle of thanks and praises to our Lord: with voices, timbrels, and dances] These and manie other examples are recorded of this necessarie dutie, of rendring thanks and praises, to gether with other prayers vnto God, before the Law was geuen. Exod. 15. 7. 1. 2. 7. 10.

Certaine Sacrifices and Canticles, ordained for thanksgiving by the Law.

Moyſes made in al three Canticles.

2. By the written Law, diuers Sacrifices were instituted, as wel for thankesgeuing, as for obtaining benefites of God. And withal special Canticles were composed by Moyſes, to be solemnly recited & song, coneyning thanks, and praises to God: both for general and particular gracious diuine fauours, receiued by his people. As when they had passed from the Moabites, and Armorrhites in the wilderness, safe vnto Arnon, they sang a Canticle, at a Wel, as it were with duple quire: some singing this verſe [Aſſe the wel] Others sang therto [The wel which the princes digged, & the captaines of the multitude prepared in the Lawgeuer, & in their ſtaues &c.] The like thanks and praises they rendted the ſame time, for their victories againſt Sehon, & Og, Kings of the Amorrites, and of Baſan] Againe, Moyſes composed an other larger Canticle for the people to ſing often, coneyning a Summarie of manie great benefites: with admonition to be grateful & to be: [vſe, to conſider thinges paſt, to vnderſtand thinges preſent, and to provide for their laſt] thinges to come. In al, which Moyſes foreſeeing the ingratitude of that people, calling it [A nation without counſel, and without wiſdome] declared Gods threatens, and puniſhments, and prophecied the conuerſion of the Gentiles, who ſhould be more grateful. Yet alſo amongſt the ſame Iewes, were ſome which beleuing and hoping in Chriſt then to come, rendred thanks to God for his graces beſtowed vpon the ſame people: and that in forme of Canticles. So Barach a General Captaine, and

Num. 21. 9. 10. &c.

7. 17.
7. 11. 12.
17. 12. 11. 11.
Deut. 32. 7.
1. 1. &c.
7. 19.
7. 18.
7. 13. &c.
7. 43.

and Debora a Prophetesse, sang thanks and praises for a special victorie, atchiued by them, and by Iael a wife, and godlie woman. Also holie Anna the mother of Samuel, indited and sung a like Canticle of thanks to God for the same happie childe, prophcyng therein special Mysteries of Christ, and his Church. Which Canticle is called a prayer, in these expresse termes: [Anna prayed, and said: My hart hath reioyced in our Lord] Diuers others sang Canticles, which are recorded in holie Scriptures, & often repeted in the Christian Church. Two of the Euangelical Prophet Isaia: one of King Ezechias, one of Ionas the Prophete. An other of Abacuc the Prophete, which is also called a Prayer, in the sacred text. Also the three Hebrew noble children, in a furnace of hre, accompanied, and defended by an Angel [as out of one mouth praised and glorified, and blessed God] with a large and solemne Canticle.

Other Canticles
Of Debora and Barach.
Of Anna.
Of Isaia: two.
Of Ezechias.
Of Ionas.
Of Abacuc.
And of the three children.

3. In this kind of prayer, the Royal Prophet Dauid is also abundant. Who most humbly admiring and as grafully confessing Gods great benefites upon himself, noway deseruing so singular fauours [went in (into the Tabernacle, where the Arke of God remained) & meditating before our Lord, said: Who am I, o Lord, and what is my house, that thou hast brought me thus farre? But this also semed litle in thy sight, o Lord God, vnles thou also didst speake of the house of thy seruant, for a long time] After this he said to his sonne Salomon, and to other cheefe Nobilitie of his Kingdome [Heare me my brethren, and my people: I meant to haue built a house, wherein the Arke of our Lord might rest: and the footstoole of the seete of our God: and to build it I prepared al thinges.] But God otherwise ordaining, that Salomon should do it, not Dauid, he addeth saying [Howbeit our Lord the God of Israel, chose me of al the house of my father, to be King ouer Israel. For of Iuda he chose

King Dauid was much re-
plenished with
the vertue of
gratitude and
deuotion.

chose the Princes. Moreover of the house of Iuda, my fathers house; and of the sonnes of my father, it pleased him to choose me King, ouer al Israel, yea & of my sonnes (for our Lord hath geuen me manie sonnes) he hath chosen Salomon my sonne, to sitte in the throne of the kingdome of our Lord, ouer Israel] These and other like benefites, this Royal Psalmist gratefully considering, redubleth thankes, and praises to God, in his Psalmes. [Thou Lord (saith he) art my Protector, my Glorie exalting my head. With my voice, I haue cried to our Lord, & he hath heard me, frō his Holie hil. Blessed be our Lord, because he heard the voice of my petition. Our Lord is my Helper, & my Protector; in him my hart hath hoped and I was holpen. Our Lord is my Rocke, my Strength, and my Saviour. God is my Strong one, I wil hope in him, my Sheilde, and the Horne of my saluation, my Lister vp, and my refuge:] I wil exalt thee, O Lord (saith he in the Psalme of Canticle, which he made in the dedication of his owne house) because thou hast receiued me; neither hast delighted myne enemies ouer me. O Lord my God, I haue cried to thee, and thou hast healed me. Lord thou hast brought forth my soule out of hel: thou hast saued me from them that goe downe into the Lake. Sing to our Lord, ye his Saintes: and confesse (render thankes and praises) to the memorie of his Holines.] The farre greater part of the whole diuine Psalter, consisteth of thankes and praises to God, euer adioyned, or prefixed to other diuine Mysteries of Christ, and his Church. As we shal yet recite a few more of manie, in the next Article.

Psalm. 3. v. 4.
3.
Psalm. 7. v. 2.
3.
Psalm. 27. v. 4.
7.
2 Reg. 22. v. 23-4.
Psalm. 19. v. 1. a.

4. In the meane space, see the confirmation of this bonden dutie; by Christs owne example and doctrine: whose actions are our instructions: whose documents are to vs obligations. Generally our B. Saviour adioyned thankesgeuing to al his prayers, preachings, and other workes [I confesse to thee (that is, I thank and

Mat. II. 3.

praise

Our Saviour
by example
and doctrine,
sheweth the
obligation of

Mat. 11. v. 25. praise thee) O Father, Lord of heauen & earth, because
 (saith he) thou hast hid these things, from the wise &
 Luc. 14. v. prudent: & hast reuealed them to little ones] Thus said
 he concerning highest Mysteries, which he preached.
 And namely of his owne humiliation, and sufferings.
 When he multiplied, five loaves, and two fishes, he
 Mat. 14. v. first taking them into his handes, gaue thanks to
 God his Father, then blessed them, & so brake them,
 Luc. 9. v. 16. & gaue them to his Apostles to distribute to the peo-
 ple] When he raised Lazarus from death [lifting vp his
 Mat. 11. v. 41. eyes towards heauen, he said: Father, I geue thee
 thanks, that thou hast heard me, and I know that
 thou dost alwayes heare me: but for the people, that
 standeth about, haue I said it, that they may beleue
 that thou hast sent me] When he instituted the most
 holie Sacrament, and Sacrifice, taking bread & wine,
 he gaue thanks, vocal or Mental, to God (by whose
 power al things are done) then blessed the same, &
 by made them his owne sacred bodie, & bloud: saying,
 [This is my bodie. This is my bloud] witnesses three
 Mat. 16. holie Euangelistes, and S. Paul relating Christs acti-
 Mar. 14. ons & wordes. If the nine men which were cleansed
 Luc. 12. by Christ from leprosie, had bene thankful, he would
 1. Cor. 11. v. haue acknowledged their gratitude: but he seeing
 24. 25. their naked thankles cogitations, iustly reprehended
 them, saying: [Were not tenne made cleane? And
 where are the nine?] And then said to that one: which
 came and gaue thanks [Arise, goe thy wayes: be-
 Luc. 17. v. cause thy faith hath made thee safe] Thy faith said our
 14. 15. Lord: which hauing other vertues, of gratitude, hu-
 militie, deuotion, confession of Christs power, and
 7. 19. goodnes, to the edification of others, ioyned with it
 and so not faith alone (but faith accompanied with
 other vertues) made this man safe. But the faith of the
 other nine: being also true faith, for they al beleued
 in Christ, crying vnto him [Iesus, Master, haue mercie
 on vs] was but only faith, which alone sufficed for a

al men, to
 render thanks
 and praises to
 God.

Nine Lepers
 hauing only
 faith, were
 cleansed in
 bodie, but not
 thereby saued
 in soule.

temporal, and corporal benefite, for their cleansing from leprosie, but cleansed not their soules.

S. Paul by example and doctrine admonisheth al to be diligent in rendring thanks to God,

5. S. Paul a right follower of Christ, both practised the vertue of gratitude, in rendring thanks, and teacheth that thankesgiuing must be ioyned with petition in prayer. For after that, in peril of shipwrake on the sea, it was signified to him by an Angel, that they should all arriue safe to land [taking bread he gaue thanks to God, in sight of them all; and when he had broken it, he began to eate] Shortly after coming al safe into Italie, approaching nere to Rome. S. Paul with S. Luke and others, finding some Christians at Apij forum [Geuing thanks to God: they tooke corege. And so coming to Rome, S. Paul was permitted to remaine to himselfe, with a souldiar that kept him] In al his Epistles, he ioynly with prayer for more grace, geueth thanks to God for grace received [To al that are at Rome (said he) grace to you, and peace, from God our Father, and our Lord Iesus Christ. First I geue thanks to my God, through Iesus Christ, for al you: because your faith is renowned in the whole world] He withal reprehended the incredulous, not for not beleuing, before Christ was preached vnto them, but [because, whereas they knew God (to witte, by light of reason, that there is one God) they did not glorifie him as God, nor had geuen thanks] Discussing a controuersie amongst the Christians, he more especially vrged them, to be thankful, then to be ouer curious in praïse of a thing, in it selfe indifferent. [He that eateth, eateth to our Lord, (saith he) for he geueth thanks to God. And he that eateth not, to our Lord he eateth not, & geueth thākes to God.] So writing to other Christians, together with prayer, for grace & peace, he alwaies adioynerh thanks geuing [I geue thanks to God alwaies for you, for the grace of God that is geuen you, in Christ Iesus] Requesting other mens prayers for himselfe,

Act. 17. 9.
14. 25.

ch. 13. 7. 15.

Rom. 1. 9.
7. 8.

1. 10. 19.

ch. 14. 7. 6.

1. Cor. 1. 9.
4.

he willet them withal, to render thanks: signifying that the same is of like necessitie and efficacie [We hope (saith he) that God wil deliuer vs, from great dangers: you helping withal in prayer for vs, that by manie mens persons, thanks for that gift which is in vs, may be geuen by manie in our behalfe] Again to others he said [I hearing of your faith, that is in our Lord Iesus, and loue to wards al the Saintes. cease not to geue thanks for you, making a memorie of you, in prayers] To al, he saith [Be instant in prayer, watching in it, in thanksgueing] the same in manie places, testifying what humselfe did, and exhorting al to doe the like.

Praises of God, by confessing his singular Excellencies, is also a necessarie kinde of prayer.

ARTICLE 3.

OUr daylie necessities forcing vs to craue manie things of God, doe not only induce obligation to be thankful for benefites, but also require especial acknowledgement of Gods incomparable Excellencies, hauing al absolute perfections, with want of nothing: alwayes geuing and neuer needing. As therefore we must nedes aske al necessaries of him, that can geue al, which is only God: so it being impossible to recompence his bountifull gifts: we are bound to what we can (which is also his gift) to be thankful. And in regard of impossibilitie, to render due thanks, we must confesse the reason thereof to be Gods infinite immensitie of al Excellencies, which is a third kinde of prayer, no lesse necessarie, then the other two. As is cleare by light of reason; by which we may both know, that there is one God, Creator of al other things: and that [we ought to glorifie him as God] It is also confirmed by the holie Scriptures, and especially by examples of the faithful seruants of God, practising it in this life: and of his glorious ser-

Necessitie
moueth vs
to aske.
Dutie bindeth
to be thankful
for gifts.

Impossibili-
tie to render
due thanks,
requirith con-
fession of
Gods infinite
Excellencies.

uants more perfectly performing it, in the eternal ioyes of heauen.

Al Sacrifices
imply thanks
and praises to
God; especially
Pacifiques, and
Holocausts.

2. In part of supplie: therefore, of mans defect in not rendring due thanks to God, were instituted, not only Sacrifices of thankesgeuing, wherein part of the offered hoste, was consumed to Gods special honour, the rest remaining to the Priestes, and those that brought oblations; but also the Sacrifices of Holocausts, in which al was burnt to the honour of Gods supreme dominion, no part reserved for mans vse. So holic [Abel offered of the first begotten of his flocke, and of their fatte] to witte, the best things that he had, confessing thereby that God farte excelleth al other things, he the Creator, and they his creatures. [Iust Noe offered Holocaust of al the cattle & foules that were cleane] Melchisedech Priest of God most Hiegh, together with his Sacrifice, rendred both thanks to God for Abrahams victorie: and praises of Gods name, saying [Blessed be God the Hieghest, which created heauen and earth, by whose protection the enimies are in thy handes] So in al Sacrifices, is cheefely professed the praise of God, as onlie Creator, onlie Lord of al. Likewise in Canticles, Psalmes & al Prayers, besides the petitions, & thanks, are generally inserted titles, eminently, and singularly proper to God alone, not comunicable to anie creature. In that first Canticle of thanks and praise to God, al the children of Israel (when they had passed the read sea, wherein Pharaos with his whole armie was drowned) sang thus [My strength and my Praise is our Lord: and he is made vnto me a Saluation. This is my God, and I wil glorifie him: the God of my Father, and I wil exalt him. Our Lord is a warrior: Omnipotent is his name. Who is like to thee among the strong, o Lord, who is like to thee?] There is indeede none equal, none comparable to God. There haue bene, and may be potent, mightie men,
good,

Canticles co-
teyne proper
titles attribu-
ted to God,
not communi-
cable (in the
same eminent
sense) to anie
creature.

Gen 4. 7. 4.

ch 8. v. 13.

ch 14. v. 14.

10.

Exod. 15. 7.

2. 3.

7. 11.

Gen. 6. 7. 4. good and euil: also [Giants, the mightie of the old
 ch. 10. 7. 9. world, famous men] for crueltie iufamous [Nemrod
 1. R. 2. 17. 7. was a valiant (and violent) hunter .] Hercules was
 14 33. strong. Goliath terrible. Pharao, Nabuchodonofor, Diuers men
 Alexander, Cæfar, and others, were great and potent. truly called
 Also amongst the true feruants of God, manie were very mightie,
 glorious: Abraham, Moyfes, Iofue, Gedeon, Iephthæ, but onlie God
 Samfon, Dauid, with his valiants Iudas Machabeus, is Almightye.
 1. Par. 11. 7. with his brethren: and manie others, were ftrong,
 10. 11. 19. strong, valiant, mightie, victorious, and admirable
 amongst men: but no man, nor Angell euer was, or
 can be Almightye, onlie God can doe al things.
 Others may by participation of Gods power, be very
 mightie; but God alone, and no other is Almightye.
 [Omnipotent is his name] Also in al other Excellen-
 ces, creatures may participate, onlie God is absolute,
 1. 45 7. 5. and independent. Euen as he is One God, and there
 6. is no other: fo he onlie, Omnifcious. Al goodnes, Al-
 mercie, Al truth in him felfe, and of him felfe: al crea-
 tures haue that they haue, & their very being of him.

3. Al holie Scriptres yeld fpecial found, vpon
 this ftring of Gods praifes. And none more abun-
 dantly or more fwetely shew the tenne corded Pfal-
 ter, then the Royal Psalmist, & Prophet Dauid. Where
 in he inſtrueth, & by example inuitheth al to repaire
 vnto this diuine Melodie [I wil confeffe to our Lord
 (faith he) according to his iuſtice; and wil ſing to the
 name of our Lord moſt High. O Lord our Lord, how
 maruelous is thy name in the whole earth! Becaufe
 thy magnificence is eleuated aboute the heauens. I wil
 vtter praife to thee, o Lord, with al my hart: and I
 ſhal be ſaued from myne enemies Bring to our Lord
 ye children of God: bring to our Lord, Sacrifice of
 laudes: bring to our Lord glorie, and honour. bring
 glorie to his name: Adore ye our Lord, in his holie
 court. Praiſing becometh the righteous. His praife al-
 waies in my mouth. Thy praife, o Lord, al the day.

As King Da-
 uid abundeth
 in rendering
 thanks to
 God; ſo like-
 wiſe in ſetting
 forth his pra-
 iſes.

Immolate to God the Sacrifice of praise. The Sacrifice of praise (saith God) shal glorifie me. O Lord (saith againe the Prophete) thou wilt open my lippes, and my mouth shal shew forth thy praise] Brefely, besides manie other great partes of diuers Psalmes, al those which haue *All:luia* in their title (which are twentie in number) are wholly composed of diuine praises. Of which the four last both beginne and end with the same Hebrew wordes, *All:lu ia*: which the Greke and Latin pronounce as one word, but translate it not: much lesse, can vular languages sufficiently expresse it so breefely. For that therby is not only signified, as our English Protestants translate, *Praise ye the Lord*; but also it importeth the endles eternal songe, wherewith al the faithful in earth, and glorious in heauen inuite themselves, and each others, with al possible, ioy, gladnes, iubilation, in hart, voice, gesture, musical instruments, and by whatsoeuer meanes can be inwardly couceiued, or outwardly expressed, to praise, and magnifie God, our Omnipotent Lord, for his infinite, immense goodnes, greatnes, and al his diuine incomprehensible Excellences.

What *All:luia* signifie, h, and why it is not translated, into English,

Other Scriptures shew the necessarie dutie of praising God.

4. This obligation of al creatures, to praise our Creator, is yet further testified in the Sapiential, and Prophetical Bookes [Honour our Lord with thy substance (saith Salomon) and geue to him of the first of al thy fruites] Eternal diuine wisdom saith, to al those that haue some sparke of wisdom, or other vertues, that it is not their owne, but al his. [Myne is Counsel, and Equitie, Prudence is myne, Strength is myne. By me Kinges doe reigne; and the Makers of Lawes decree iust things. By me Princes doe rule, & the mightie decree iustice. I loue them that loue me; and they that watch toward me, shal finde me] Shal finde me saith God to man, that is, partly in this life by light of faith, and godlie affection of loue; but perfectly in heauen, by the light of glorie, & fruition of

Ps. 49. v. 14.
21.

Ps. 50. v. 17.

Ps. 104 v. 2.

Psalmi. 147.

148.

149.

150.

Pre. 3. v. 9.

ch 8. v. 14.

15 16 17.

of his diuine Maiestie. Which so farre excelleth mortal mens conceipt, that in the meane while, for lacke of capacitie; the faithfull must admire it, nor ouer curiously searh into it. For [As thou art ignorant, which is the way of a spirite (saith the diuine Preacher) and as thou art ignorant, how the bones (of a childe) are framed together in the wombe of her that conceiueth: so thou knowest not the workes of God, who is the Maker of al] The right praise therefore of Gods Excellences consist (during this life) in admiration, more then in wordes, or cogitations. The lesse which beginne to serue God, may desire to praise him worthely. Those that haue made some progresse in vertues, may admire his greatnes. If anie be perfect, they may further contemplate with the spouse, in the Canticle of Canticles, the bridal tongue of the Marriage, betwen God and his whole Church, saying to him [Behold thou art fayre and comelie: our bed (of glorious rest) is flourishing] And each saith to others [My beloued is white and ruddie, chosen of thousands] But the more anie conceineth of God, the better they perceiue that he is incomprehensible [The high Seraphims (whom al other Angelical Orders do imitate) incessantly crie one to an other: Holie, Holie, Holie, the Lord God of Hostes, al the earth is ful of his glorie] To the faithfull in earth, Isaia saith [Sing to the Lord a new songue his praise is from the endes of the earth] To al both in heauen and in earth he saith: [Praise ye o heauens, because our Lord hath done mercie Make iubilation ye endes of the earth: Ioy, and gladnes shal be found in Sion: geuing of thanks, and voice of praise. Sing ye to our Lord (saith Ieremie) praise our Lord. Blessed art thou, o Lord God, (saith the holie children in the furnace) and laudable, & glorious is thy name for euer [Yea Nabuchodonosor, being returned into his wittes, gaue praise, & magnificence, & glorie to the only God king of heanen]

The Canticle of Canticles excelleth al other Canticles of the old Testament.

It pertaineth to the perfect. Especially to the glorified.

Isa. 55. 7.

Isa. 55. 7.

Cant. 1. 7.

Isa. 55. 7.

Isa. 55. 7.

Isa. 55. 7.

Isa. 55. 7.

Isa. 55. 7.

Isa. 55. 7.

Isa. 55. 7.

Isa. 55. 7.

Isa. 55. 7.

Isa. 55. 7.

Isa. 55. 7.

Isa. 55. 7.

Canticles and
other praises
of God in the
new Testamēt

Especially in
heauen.

5. In the new Testament, are also both practise,
and precepts of praising God. The most blessed Vir-
gine Mother of God, sang the Canticke of praise [My *Luc 1. 48.*
soule doth magnifie our Lord] Zacharias pronoun- *7. 68.*
ced the Canticke [Blessed be our Lord God of Israel] *ch. 2. 13.*
A multitude of Angels sang [Glorie in the Higheest] *29. 38.*
to God] Iust old Simion sang [Now thou doest dimisse *Mat 6. 9.*
thy seruant, o Lord, in peace.] Religious Anne also a *1. 9.*
Prophetesse praised God, speaking of Christ, to al that
expected the redemption of Israel] Our Lord himself
instrueth vs to pray in the first petition of our daylie
prayer, that [Gods name may be sanctified] by al men
honoured, and praised. After our Lords Ascension, *Luc 14. 7.*
[The disciples were in the Temple, praising and bles- *33.*
sing God] Being replenished with the Holie Ghost
they spake to al peoples the great workes of God. *Act 1. 7. 4.*
S. Paul, as he generally beginneth his Epistles with *11.*
prayer for grace, and thanks for benefites bestowed,
& promised: so he commonly concludeth with [prai-
ses to God, through Iesus Christ, with al honour and *Rom 16. 7.*
glorie for euer and euer, Amen] S. Iohn testifieth the *17.*
same holie actes, as wel of prayers, and thanks, as of *Ephes. 5.*
praises, to be continually done in heauen, saying [I
saw, when the Lambe had opened the Booke, the *Apos 5. 7.*
four living creatures, and the foure and twentie se- *8.*
niours, sel before the lambe, hauing euerie one harpes *ch 7. 7. 11.*
and golden vials, ful of odors, which are the prayers *ch. 11. 7. 16.*
of Saintes. And I heard manie multitudes in heauen, *17.*
saying: Benediction, & glorie, & wisdom, & thank-
giving, honour, and power, and strength to our God,
for euer and euer, Amen. We thanke thee Lord God,
Omnipotent, which art, and which wast, and which
shalt come: Alleluia, Praise and Glorie, and Power to
our God. Alleluia, Amen, Alleluia] Thus much conce-
rning the three kindes of prayers: Petitions, Thanks,
and Praises. Now we procede to shew the diuers ma-
ners of praying, and other pointes.

Medi-

*Meditation, and Contemplation, is the best
maner of priuate prayer.*

ARTICLE 4.

Silent cogitation of the hart, doth so much the
more approach to God, then the voice of the
tongue: as the vnderstanding of a reasonable creature
doth better conceiue spiritual things, then the external
senses can know inuisible spirites. Because the
operation of the minde, whether it be vttered by external
wordes, or remaine secrete in thought, apprehendeth
more then sense can reach vnto. And so mental
prayer, whether it be vttered by voice or no, ioyneth
the soule to God, conuersing with him in cogitation,
but the external voice, without cogitation of the minde,
doth only beate the ayer, and maketh no special coniu-
nction, betwen God and the soule, more then when a
brute creature is taught to speake. And therefore it is
not voice, nor sound of wordes by themselves, but the
wil, and cogitation, hartely desiring Gods honour,
or other good thing, that approacheth to God. And this
is truly called Prayer. Either Vocal, when the mouth
vttereth that good thing, which the hart desireth: or
Mental, when it is retayned in the minde only, and not
vttered by voice. And the difference of these two
maners is, that Vocal so dependeth vpon the Mental,
that at least the minde must actually sometime
intend to pray, els it is no prayer at all: but mental
is truly a prayer, though no word at all be pronounced
by voice. wherfore, though Vocal prayer be very good,
& in regard of publique Assemblies is also necessarie,
yet concerning priuate and particular deuotion,
Mental prayer properly called Meditation, is better.
in all those that can performe it. And that, in all
the three kindes of prayer before declared: In Peti-
tions, Thanks, and Praises to God. The holie vse and
fruite wherof, is often comended in holie Scriptures.

By the cogitation of the
mind, soules approach to
God, not by wordes with-
out good thoughts.

Examples of
Meditation.

2. It is recorded by Moyses, in the Historie of the Holie Patriarches, that [Isaac went forth to meditate in the fildes, the day now being wel spent] Which importeth that he vied sometimes this maner of Mental prayer. And consequently it is to be vnderstood, that other prudent deuout persons also vsed it. Certaine it is, that Moyses prayed mentally for Gods special helpe, when he speaking with his tongue, and voice to the people [God said to him: Why criest thou to me] For whiles he and all the people, were inuiro-
ned betwē Pharaos armie and the sea; they murmuring, and he admonishing, and encorageing them, to confide in Gods present helpe, not otherwise speaking to God, then in his minde, and depe cordial desire, with assured confidence [willing them not to feare, but to stand and see the great wonders of our Lord, that he would doe that day] God calleth his mental cogitation, and desire [Crying to him.] Holie Dauid vsed very often this maner of prayer, as himselfe witnesseth saying, to God [The meditatio of my hart shal be in thy sight alwaies. My hart waxed hote within me: and in my meditation, a fire shal burne. I haue bene mindful of thee, O God, vpon my bed: in the morning I wil meditate on thee, because thou hast bene my helper. I meditated in the night with my hart, & I was exercised, & I swept my spirit] Thus the Royal Psalmist, and doubles al the Prophets, & other seruants of God, much oftner eleuated their mindes in good desires, prayers, thankes, and praises to God, then are written: and much more is written, then shal be nedeful here to repete, for profe of so cleare a truth.

Instructions
of holie Scrip-
ture for medi-
tation.

3. But for the better practise hereof, although there be most excellent instructions, compiled by manie most expert in this holie exercise, yet we may not wel omite the breese, and pithie aduertisement of a diuine preacher, as wel concerning some special dispositions requisite in al, that wil fruitfully meditate: as certaine

Gen. 24. v.
6.Exo. 14. v.
15.
v. 11. 12.

v. 13. 14.

Psal. 13. v.
15.
Psal. 18. v. 4.
Psal. 62. v. 7.
8.
Psal. 76. v. 7.
13. 14.
Psal. 118. v.
16. C.

prima.

principal pointes, for daylie meditations. The first disposition, or preparation is, the true knowledge of those diuine Mysteries, which al the faithfull are bound to learne. For otherwise cogitations wil be erroneous, the minde wil runne into ignorant phantasies, & false opinions. Therefore he saith [The wiseman wil search out the wisdom of the Ancients, and wil be occupied in the Prophets] And because knowledge is not ordinarily gotten, especially of high Mysteries, without prayer to God, and diligent industrie to learne, he addeth, that he which truly seeketh knowledge, wil labour for it [wil geue his hart to watch early vnto our Lord, that made him: and he wil pray in the sight of the Highest] The second disposition is puritie of the soule, without which, though a man may know the letter of holie Scripture, or other document historically yet without true sanctifying grace, no soule can rightly vnderstand diuine things, nor applie his affection, to the pure seruice of God. And therefore it followeth in this sacred instruction, that he which wil conuerse with God, must first obtaine remission of sinnes [He wil open his mouth in prayer, and wil intreate for his sinnes. For (to doing) it wil please our Lord, and he wil fill him with vnderstanding: and he wil power forth the wordes of his wisdom, as shewers, and in prayer he shal confesse to our Lord] So shal he also fructifie in vertues [As Libanus, shal haue the odours of sweetnes] The third disposition is profound humilitie, confessing al knowledge and vertue to be of Gods mere grace, without former merite. [Geue magnificence to your Lord his name, & confesse vnto him in the voice of your lippes: and in songues of the lippes, and harpes, and thus shal you say in confession (of praise) Al the workes of our Lord are exceeding good] The fourth disposition is hope of eternal reward [His blessing (saith this diuine Author) hath overflowed as a streame. And as a floud

Foure preparations requisite in those that meditate.
 1.
 Knowledge of diuine Mysteries.

2.
 Puritie from mortal sinnes

3.
 Humilitie.

4.
 Hope of reward for vertue.

hath watered the drie land: so his wrath shal inherite the nations (possessing their landes) that haue not sought him. Good things were created for the good, from the beginning: so for the wicked, good things and euil] These are the special preparations of those that will fruitfully meditate, to wit, True knowlege of the pointes wheron they meditate, lest they erre in iudgement; Puritie from great sinnes, els they can not be an habitation of the Holie Ghost: Humilitie acknowledging that al good things are the free giftes of God; And assured confidence, that God wil also geue a crowne of glorie, to al that perseuer vnto the end in his grace.

23.

30.

8. p. 1. 2. 4.

Pointes of meditation, are al Articles of Christian doctrine. Gods Excellencie, & mens infirmities.

In particular to meditate vpon

Death:

Iudgement:

4. Apt matters of meditation, are al pointes of Christian doctrine: particularly Mans creation present state of calamitie, and after this short life, either eternal glorie, or euertlasting miserie [great troubles created to al men (saith he) and an heauie yoke vpon the children of Adam: from the day of their coming forth of their mothers wombe, vntil the day of their burying, into the mother of al: their cogitations and feares of the hart, imagination of things to come, and the day of their ending.] Also in more particular it behoueth to meditate vpon the four last things [In al thy workes, remember thy later endes, & thou wilt not sinne for euer] The first of these is death: then the which nothing is more certaine: and nothing is more vncertaine, then the time, and maner of death. Concerning which he saith [O death, how bitter is thy memorie, to a man that hath peace in his riches: to a man that is at rest, and whose wayes are prosperous in al things. The children complaine of an impious father, because for him they are in reproche] The next thing after death is Iudgement, which wil be right and iust, according to the state wherin euerie one dieth [If the tree shal fal to the South, or to the North, in what place soeuer it shal fal, there

ch. 4. v. 1. 4.

Eccl. 7. 9.

40.

ch. 4. v. 1. 4.

Or.

10.

Eccl. 11. 3.

there shal it be] The third & fourth last thinges to be still remembred in our transitorie life, are Heauen and Hel. The one or the other shal be adiudged to euerie one; both can happen to none. For they are both eternal: & after sentence & iudgement are immutabie. Heauen is of incomparable ioy [For no eye hath

Heauen.
And Hel.

seene, nor eare hath heard, neither hath it ascended into the hart of man, what thinges God hath prepared for them, that loue him] Whereof this Preacher saith [Gra e is as paradite in blessings, and mercie remayneth for euer] Hel is quite cōtrarie of more then imaginable torments. Neither is anie appeale to be made to anie higher tribuall seate, the sentence is past already vpon them that are there. For from hel there is no redemption: nor anie further pleading of their cause. [For in hel there is no accusing of life] Other

principal matters of godly meditation, are Gods workes, in making & governing the vniuersal world: heauen, earth, sea, and al thinges in them [Therefore

will be mindful of the workes of our Lord (saith the same wise man) and I wil shew forth which I haue sene. By the wordes of our Lord are his workes. The Sunne illuminating, hath looked throughout al, and is ful of the glorie of our Lord in his worke. Hath not our Lord made the Saintes, to declare al his merue-

Gods workes
admirable in
nature.

lous thinges: which our Lord the omnipotent confirmed, to be established in his glorie?] So the incomprehensible, and ineffable Excellencie of God, may be admired in mental cogitation, by his workes in the heaucns, in the planetes, & other starres, in meteours, precious stones, gold, siluer, and other mettals, in earth, water, ayre, flic, birdes, fishes, beastes, plantes, and in innumerable particular creatures. But most especially in his workes of mercie and grace. There-
demption of al men, and saluation of the elect.

His mercie
and grace, are
more ineffa-
mable.

5. Examples of holie persons, much exercised in spiritual meditations, are al the ancient Patriarches,

and Prophets. Especially S. Iohn Baptist, liuing in the
 S. Iohn Baptist deserte from his infancie, to the age of thirtie yeares,
 in continual contemplation of God, and his wo^rkes.
 of al heauenlie Mysteries, and mans miseries. Of him
 said the holie Angel before his conception [He shal
 be great before our Lord; he shal be replenished with
 the Holie Ghost, euen from his mothers wombe. He
 shal goe before Christ (our Sauour) in the spirite and
 vertue of Elias. He is more then a Prophet (saith our
 B. Sauour) There hath not risen among the borne
 of women, a greater, then Iohn the Baptist] At the
 Our B. Ladie, same time (yea also before and after him) the most
 immaculate, most holie Virgin, Mother of God, see-
 ing, reading, hearing most diuine Mysteries, and her
 selfe cooperating in manie of the same with God, in
 the Incarnation, Natiuitie, Education, Miracles, and
 other sacred Actes of Christ [she kept al these things
 (saith the Euangelist) conferring them in her hart]
 Our most blessed Lord also, besides his daylie actions
 with litle rest [went often forth into the mountaine
 to pray. And he passed the whole night in the prayer
 of God. The dayes he was teaching (saith S. Luke) in
 the Temple, but the nightes going forth, he abode in
 the mount; that is called Oliuete] which is further
 shewed to haue bene his frequent exercise, by that
 which is againe written by an other Euangelist, that
 immediatly before his Passion [Our Lord Iesus went
 forth with his disciples beyond the torrent Cedron;
 and Iudas (who was then departed from them) knew
 the place; because (saith S. Iohn) Iesus had often re-
 sorted thither with his disciples] Wherby is also insinua-
 ted, that our Lord trayned vp his disciples, in the
 same holie exercise of meditation, and mental prayer,
 Neither was S. Paul inferiour in this kinde. For [he
 was rapt into a traunce three dayes, and did neither
 eate nor drinke, where he saw in contemplation, so
 great things, as he could not in paticular declare]
 The

The same Apostle besides daylie preaching? prayed much, and had continual sollicitude of al particular Churches, meditating diuine Mysteries, and charitable workes. To al which he exhorted others. Namely S. Timothee, writing thus to him, and in him, to al spiritual Pastors: yea and to al Christians, according to their feneral itates [Neglect not the grace, that is in thee: These things doe thou meditate. Be in these things, that thy profiting may be manifest to al. Attend to thy selfe] Which diligent actual attention, referring and offering al good workes to Gods honour, and good of soules, is a godlie meditation, and euerie thought desiring anie good thing from God is a mental prayer.

Euerie good desire is a mental prayer.

Vocal prayer is also necessarie. Especially publique prayer.

ARTICLE 5.

GOD our heauenlie Father, who knoweth al mens secrete thoughtes, euen as wel as wordes: and [knoweth what is nedeful for his seruants, before they aske him] hath neuertheles ordayned, that they shal aske the same first and principally with their hart, by offering their desire to him, which is done by mental prayer. Besides which his wil is also, that we aske the same necessarie thinges sometimes by Vocal prayer, expressing by the tongue, as by an external instrument, what the minde desireth, that so we may both by soule and bodie, cooperate with his grace, to our owne good. For so he inspired his faithfull seruants to inuocate his name, as is noted before, and largely recorded in holie Scriptures: for an euerlasting testimonie, that this external religious action, amongst other, is necessarie to mans saluations.

Though God knoweth our wants, yet we must aske the supplie thereof.

1. In the written Law, besides arbitrarie prayers, which euerie one might frame, according to occasions occurring, God prescribed some special formes of vocal prayers pub-

Some formes of vocal prayers

were prescribed
in the
written Law.

180 *part. 4.* AN ANKER OF

publique prayers. As is the set maner, how the Priest should blesse the people in these determinate words: *No 6. v. 24.*
[Our Lord blesse thee, and kepe thee. Our Lord shew *25.*
his face to thee, and haue mercie vpon thee; Our
Lord turne his countenance vnto thee, and geue thee *26.*
peace. And they shal inuocate my name vpon the *27.*
children of Israel, and I wil blesse them] There was
also a particular prayer, and a sette forme of wordes,
when the Arke of God was lifted vp to be caried,
Moyse saying [Arise Lord, and bethyne enimies di- *ch. 10. v. 35.*
sperted, & let them flee that hate thee, fro before thy
face] And when it was set downe he said [Returne
Lord, to the multitude of the host of Israel] Al the
people in thankesgeuing for a wel of water, which *ch. 31. v. 17.*
God miraculously gaue them in the desert, sang a 18.
Canticle in this maner [Some sang this verse: Arise
the wel: others sang therto: The wel which the prin- *Artic. 2.*
ces digged &c.] *5. 2.*

King David
and other Pro-
phets vsed
both Mental &
Vocal prayer.

3 The Royal Psalmist, nor only prayed often, and
sincerely in his hart, but also maketh expresse men-
tion of prayers, and praises to God, by mouth and *Psal. 50. v.*
lippes, saying [Lord thou wilt open my lippes; and *17.*
my mouth shal shew forth thy praise. In the euening
and morning, and midday, I wil speake and declare:
and our Lord wil heare my voice. Because thy mercie
is better then manie liues, my lippes shal praise thee.
So wil I blesse thee in my life: and in thy name I wil
lift vp my handes. And my mouth shal praise with *ps. 63. v. 4.*
lippes of exultation] Neither only in voice and ge-
sture of handes, but also he prayed, and praised God *5.*
with musical instruments, inuiting al to doe the same.
[Praise ye our Lord (saith he) in the sound of
Trumpette: praise ye him on Psalter and Harpe. Praise
ye him on Timbrel, and Quire. Praise ye him on *ps. 150. v. 3.*
stringes and Organes. Praise ye him on wel sounding
Cymbals: Praise ye him on Cymbals of Iubilacion. *4. 5. 6.*
Let euerie spirite praise our Lord. Alleluia] So the
other

other Prophets teach both to pray, and sing, in hart & spirite, & also in voice and songes: in the hearing of other men [Confesse ye to our Lord, and inuocate his name: make his inuentions (his Decrees and precepts) knowen among the peoples. Sing ye to our Lord, because he hath done magnifically.]

4. But did not our B. Sauour take away vocal prayers, and praises to God, by commanding to pray and adore in spirite? Nothing lesse, For he commandeth both the one and the other. And himselfe for our further instruction practised both [You shal not pray as hypocrites doe] but with sinceritie, humilitie, and that both in hart, and in voice [Thus therefore shal you pray (saith he) Our Father which art in heauen] He prayed kneeling: and being in agonie he prayed the longer, the same wordes [Father if thou wilt take this chalice from me: But yet not my wil, but thine be done] It is manifest by the practise of the Apostles, that the faithful obserued sette times of prayer in the Temple. For S. Luke writeth that [Peter and Iohn went vp into the Temple, at the ninth houre of prayer] Where no doubt they had as wel a sette forme of prayer, as sette times. Sure their publique prayer was not only mental, but vocal. And vpon special occasion. [Al the Apostles with other faithful, with one mind, lifted vp their voice to God, saying: Lord thou that didst make heauen and earth, the sea, and al thinges that are in them: who in the Holie Ghost, by the mouth of our Father Dauid, thy seruant hast said: Why did the Gentils rage, and the people meditate vaine thinges: geue vnto thy seruants with confidence, to speake thy word] praying also in that case, that God would confirme their doctrine by miracles, which was granted. Further touching vocal and publique prayer in general: S. Paul directeth S. Timothee, to vse foure sortes of prayers. [I desire (saith he) first of al thinges, that obsecrations,

Puritanes objections against
Vocal prayer.

Christ and his
Apostles prayed, both
mentally and Vocally.

All sortes of
prayer are in
the holie Sa-
crifice of the
Church.

prayers, postulations, and thankesgiuing be made for
al men] Al which sortes, are in the Holie Masse. In the
first part, before the Consecration, are especially ob- 1. Tim 2. 1.
secrations. In the Cōsecration, vntil the sacred Hoste
be receiued, are prayers. After the receiuing, are po-
stulations. And finally Thankesgeuing, whereof see the
Annotations vpon the same wordes of S. Paul, in the
Catholique Edition of the New Testament.

*Private prayer may be in anie language,
though not vnderstood.*

ARTICLE 6.

If onlie faith
iustifie then
prayer were
not necessarie.

IN that Protestants ascribe iustification, and salua-
tion to onlie faith, consequently they say, that
good workes are not necessarie. And so amongst the
rest, prayer should not be necessarie at al. which their
opinion being elswhere confuted, & they confessing
that it is a good thing (though it were not necessarie)
to pray, both priuately & in publique assemblies, haue
raised an other cōtrouersie, that prayer must necessa-
rily be in a tongue, which the people doe vnderstand:
and that otherwise they cannot haue anie fruite ther-
of, neither of priuate nor publique prayer, wherein
though there be no smal difference, yet in both they
erre from the Catholique doctrine: as we shal here
breiefely declare.

Paul 19.
Article 1. & 2.
Paul 4.
Article 1.

In respect of
God it is not
necessarie to
pray in a vul-
gar tongue.

2, First therefore concerning priuate prayer, in re-
spect of God, to whom we pray, our Aduertaries wil
easily grant, that it importeth not in what tongue we
pray, for he knoweth al tongues: Yea he knoweth,
al secrete cogitations, and so needeth no information.
He also knoweth what is needful for vs, before we
aske, and therefore nedeth no instruction: and he is al-
wayes readie to grant the best thinges, and therefore
needeth not perswasion. But in respect of those that
pray, it is doubtles better that they vnderstand the
language, in which they pray. For by attending to the
signi-

signification of the wordes, they may be better instructed what to aske, and their minde may also be more sturred vp, hartely to desire the same good thinges, which are expressed in the wordes. Yet is not this helpe so necessarie, that otherwise their prayers are fruitles. For albeit they vnderstand not the wordes, yet ioyning their intention, with the intention of the Church, they may in general, desire whatsoeuer the same holie Church asketh, by those wordes, & what-

Rom. 8. 16.

soener is needful to themselves, and others, for whom they pray: and may also eleuate their mindes to God, desiring either good thinges in particular, if so it be Gods wil, or in general Gods most glorie, and health of their owne, and others soules. And so (themselves being rightly disposed) their prayers are good and fruitful. As likewise those that haue knowledge of the language, wherein they pray, and are not attentive to the signification of the wordes, doe not thereby lose al the fruite of their prayers, through euerie distraction & euagation of minde: no though the minde through humane infirmitie, be carried away for a while, into idle, or vaine cogitations, so that they doe not willingly consent therunto, but perceiving their distraction, recollect their minde, and renew their actual attention, their prayer is good, and loseth not the merite by vnwilling distractions. Much lesse is it anie losse, but is greater fruite, if the minde

Al fruite of prayer is not lost for lacke of vnderstanding the wordes.

Neither for lacke of actual attention to those wordes which we doe vnderstand,

2d Art. 10.

be eleuated to other spiritual good cogitations: which is the best attention, and may be had without vnderstanding the wordes of vocal prayers. For this kind of attention, especially feedeth the soule spiritually, and hath reward of God. [Who regardeth the wil, rather then the wordes, and knoweth what is needful

Mat. 6. 7.

8.

P/sal. 7.

23.

for vs (which we know not) and wil geue the same best thinges] though we doe not expressely aske them, so that we desire Gods wil, and [repose our whole

care vpon him] which may be perfectly done, without vnderstanding the tongue, wherein we pray.

S. Paul teacheth, that prayer & thankes geuing are profitable in a strange tongue

3. S. Paul also expressly teacheth, that prayer in a strange tongue, not vnderstood by him that prayeth, *1. Cor. 14.* is good & profitable, saying [If I pray with the tongue, *v. 14.* to witte, with a strange tongue, wherof he there speaketh] my spirite prayeth: But my vnderstanding [saith he] is without fruite] that is, hath not anie instruction by the wordes, which I doe not vnderstand: yet hath some other fruite, of his good intention, for he saith [My spirite prayeth] and so reapeth the fruite of my good desire, though I vnderstand not the tongue, in which I pray. Again the Apostle saith in the same place, concerning thankesgeuing in a strange tongue [Thou in deede geuest thankses wel (where he also addeth) but the other is not edified.] Which sheweth *v. 17.* that there is in deede lesse fruit, by reason of the strange tongue, in that kinde of exercise, wherof he there speaketh, but stil there is some good fruite. For he saith [Thou in deede geuest thankses wel] So that in this discourse of the Apostle, is plainly proued, that praying, and geuing thankses in a strange tongue, are not fruitles, but fruitful, & wel done. Howbeit S. Paul in that place, speaketh not purposely of Ordinarie prayers, nor thankesgeuing vsual in the whole Church, but of a particular spirital exercise amongst the Corinthians. Wherin some errors were comitted, which he here correcteth. As we shal further declare in the next Article. And as for priuate prayers, the Catholique doctrine, and practise is, to pray either in sacred tongue, though not vnderstood, especially in most vsual Prayers, as the Pater noster, Aue Maria. The Office of our B. Ladie, and the like: or els in the vulgar tongues, for those that vnderstand not Latine: Especially in other Prayers, composed for particular causes. But in what language soeuer anie pray, the fruite of their endeavour, and pious worke, shal dependeth

Priuate prayer may be either in a sacred tongue, or in a vulgar.

more vpon the wil, affection, and good desire, then vpon vnderstanding the wordes, which are spoken. For otherwise if the cheefe suite depended vpon vnderstanding the wordes: how few, I pray you, not only among the vulgar people, but also of the wiser, and more learned, doe know the proper sense of al the wordes of our Lords prayer in English. For example of the first petition [Halowed be thy name] or of the second [Thy kingdome come] And so of most of the rest: It is necessarie in dede, that al Christians be taught, according to their capacitie, as wel our Lords prayer, as the Crede, & Commandments, with the other parts of the christian doctrine. That they may both know, and doe, that which is required of euerie one. And touching this particular point, euerie discrete person wil sincerely consider, that al are bond often to recite our Lords prayer, in one language or other. Whether they vnderstand the sense thereof or no, in anie language.

Very few doe vnderstand the true sense of our Lords Praier, though it be in English.

Publique prayer must be in a sacred tongue, common to manie nations, of diuers vulgar languages.

ARTICLE 7.

NOW concerning publique Prayer, vulgar language is not conuenient. But as the true Church euer, and euerie where obserueth, it ought to be in a sacred language: which is proued diuers waies. First for vniformities sake, it is most mete to be in a tongue which is common to manie nations. Such are especially the Latine, Greke, and Hebrew. Which as being most esteemed, are learned in al countries. And are commonly called the three sacred tongues: because the holie Scriptures, are most especially written in the; & because also it pleased the Diuine providence that the renowned Title of our Redemer [IESVS NABARENVS REX IVDÆORVM] should be written in al these

Hebrew, Greeke, and Latine, are the most common tongues.

And are called sacred tongues.

M m 3 tongues

Diuine Ser-
uice in the La-
tine Church
in Latine.

In the Greeke
Church, in
Greeke.

The Iewes
haue their
publique ser-
uice in He-
brew.

In the old Te-
stament, Pub-
lique Diuine
Seruice was
in Hebrew.

tongues: as being most common, and most famous of al in the whole world. And being also thus consecrated to God, in the triumphant Title of Christ our Lord, redeming mankind vpon his holie Crosse, they are by this meanes, more sacred then before. Hence it is come to passe, that in al this Weast part of the world, the Holie Sacrifice, and other Diuine Seruice, are performed in the Latine tongue. Wherof this part of Christendome is called the Latine Church. And likewise in al the East part of the same Catholique Church, the same Diuine Sacrifice, & other publique Seruice, are in the Greeke tongue. And the Christians there are called, The Greeke Church. And both parts doe singularly esteeme the Hebrew tongue. But by reason, that the Hebrew people, the Iewes, refusing Christ our Redemer, and persisting obstinate in their incredulitie, haue no participation with the true Church, there is no part of Christendome called the Hebrew Church. Neuertheles in such Conuenticles and Synagogues, as they haue, they sing and read their publique seruice, for the quicke and dead, in the Hebrew tongue: notwithstanding that few of them vnderstand the Hebrew: but al comonly speake the vulgar languages of the countries, where they are borne, and dwel. As Italian in Italie Slaunonian in Slaunonia: German, in Germanie: and so in other places: which confirmeth our present purpose. Neither can Protestants shew; anie other reason, of calling these two general parts of Christendome, The Latine, and the Greeke Churches, but because Publique Diuine Seruice hath continually bene performed, only in these two sacred tongues.

2. It is manifest also, which is no lesse proper example, that in the old Testament the Iewes (then the peculiar people of God) had their Publique Diuine Seruice, in their Tabernacle, Temple, & Synagogues, only

4. Reg. 1. 7
7. 31.
ch. 35.
1. 41.

only in the Hebrew tongue. Also when they were in captiuitie in Assyria, Babylon, and Agypt. For it is certaine that the Holie Bible, was not translated into Greke, vntil the time of Plolomeus Philadelphus King of Agypt: scarce threee hundred yeares before Christ. Nor into Latine, but since Christs time. Much lesse into anie vulgar language. Moreover the verie Hebrew text, especially the Psalmes, which were the greatest part of Publique Diuine Seruice in the Temple, were aboue the capacitie of the vulgar people to vnderstand, being indited in meter, & verse. Whereof let sincere English men be Iudges, hauing them now in English. And the same may be considered of the greatest part of the Prophets; of the Canticle of Canticles; and of some of S. Paules Epistles: and of the Apocalypse of S. Iohn.

Though holie Scrip-
tures be
in vulgar
tongues, yet
they are hard
to be vnder-
stood.

3. Where we are also to obserue that amongst the Iewes, there were admitted into the Church of God verie manie thousands: of Profelytes that is to say, people of the same faith, and religion with the Iewes, but of other nations and tongues, who were made participant with them in holie Sacrifices, and other Rites [the holie text witnessing, that at one time, was the number of an hundred fiftie three thousand six hundred, in the land of Israel] in the reigne of King Salomon. And aboue two hundred yeares after, in the time of king Iezchias, is like mention made [of manie Profelytes, both in the kingdom of Israel, & of Iuda: which made a great Pasch, and solemnized the feast of Azimes, with the Priestes, Leuites, and other people in Ierusalem, so great as had not bene in that citie from the dayes of Salomon] Doubtles in al this varietie of Profelytes, from diuers nations, and of diuers tongues, there were no other holie Scriptures read, nor sung in their solemnities, but only in the Hebrew tongue: which manie vnderstood not.

Strangers a-
mongst the
Iewes had not
publique di-
uine Seruic.
in their vulgar
tongues.

1. Par. 1.
7. 17.

2. Par. 10. 7. 15.
16.

4. Again

The people
did not heare
the Priestes
prayer in the
Temple.

Neither did
they vnder-
stand what
was song and
plaide on in-
struments.

Not the word
Ozanna,
where with
themselues
praised God.

4. Again it is euident, that the people did not vnderstand, no nor heare, what the Priest said in his prayers, for himself and them. For in dede they were not present with him, nor saw what he did sometimes in the Temple: especially in the most sacred place, called [*Sancta Sanctorum*] where none entred but the High Priest onlie. And [when anie Priest offered the Sacrifice of Incense in the Temple of our Lord, al the multitude of the people was praying without, at the houre of incense] as writeth S. Luke, reporting what was done by Zacharie the Priest, S. Iohn Baptists father. As therfore the Priestes office profited the people, not hearing him; so did the singing and playing of Plalmes, Hymnes, and Canticles, with voices, and on musical instruments, profite them that heard, and vnderstood not anie word, much lesse the sense of the wordes in particular: but only in general knew it to be to Gods honour, and their spiritual good. Moreouer, when not only the multitudes of men and women, but also of children, ioyfully mette our S^uer Sauour, entring into Ierusalem with triumph, and cried aloud to him: Ho zanna (which they, especially the children, vnderstood not) and the same in the Temple, they did therewith so please God, that (the malignant Pharisees disliking, and reprobuing both them for doing it, and Christ our Lord for accepting it) he defended, and commended the same solempne acclamation, saying [Haue you neuer read, that out of the mouth of Infants, and sucklings, thou hast perfected praise?] Protestants also yet retaine the Hebrew word, *Amen*. As the Greke and Latine Churches doe, for the more effectual asscueration, then anie other tongue can so bresely expresse it.

5. We come now to S. Pauls text, which Protestants wil needes count their strong wal & bulworke in this Controuersie. But that it maketh nothing at al for them, euerie indifferent arbiter wil easly see, and iudge:

Exod. 30. 7.

10.

Heb. 9. 7. 4.

7.

Luc. 1. 9. 9.

10.

Mat. 21. 9.

15. 16.

Psal. 8. 7. 3.

1 Cor. 14. 7.

1. 2. 3.

judge: by considering the wordes of the Apostle, & the cause and scope of his discourse. It is cleare, that he there reprehendeth certaine Corinthians, for abusing some speciall extraordinarie giftes of God; aduising them how to vse the same better. In particular the giftes were these: recited by him in these wordes [When you come together (saith he) euery one of you hath ¹ a Psalme; hath ² a doctrine; hath ³ a reuelation; hath ⁴ a tongue; hath ⁵ an interpretation.] The first was, to geue forth a Psalme of prayer, or praise to God: the second, to teach some thing which others knew not; (which the Apostle calleth doctrine, and prophecie) the third, to reueale secret things present, or to come; (which is an other gift of Prophecie) the fourth, to speake strange tongues; the fifth, to interpret strange tongues, translating them into their owne language. All these giftes they had amongst them. Some had one, some an other; some also more, some fewer. It is cleare that all had not all. For of their diuersitie of giftes, together with the pride and indiscretion of some, arose emulation, contention, and disorder: some preferring one gift, & others an other: and so struing who should speake, manie speaking together, made great confusion. The special comparison, and contention was, betwene prophesying (otherwise called doctrine) and speaking strange tongues. For decision whereof, the Apostle saith plainly that prophecie, or doctrine, is better then speaking strange tongues, and that both are good [Folow ch. 12.] (saith he) earnestly pursue spiritual things: but rather that you may prophesie. For he that speaketh with tongue, speaketh not to men, but to God. He that prophesieth, speaketh to men vnto edification, and exhortation, and consolation. He that speaketh with tongues, edifieth him selfe; but he that prophesieth, edifieth the Church. And I would haue you all to speake with tongues; but rather to prophesie. For

S Paul speaketh 1 Cor. 14 Of these special giftes, which some Christians had extraordinarily.

The gift of strange tongues is good: but the gift of knowledge to teach others is better.

greater is he that prophesieth, then he that speaketh
 with tongues } Which he further declareth by exam- 77
 ples of instruments, by which, if they yeld a distinct
 sound, men are thereby directed what to doe, if their
 sound be not vnderstood, men are not directed ther-
 by. And by example of prayer, in a strange tongue,
 which is also good, but is better if it be vnderstood
 [If I pray (saith he) with the tongue, my spirit pray- 78
 eth: but my vnderstanding is without fruite.] And
 therefore for the amending of the disorder fallen a-
 mong the Corinthians, through this contention, and
 comparison of giftes, he admonisheh them, saying
 [He that speaketh with the tongue let him pray that
 he may interpret] And so one gift is made better by 79
 another. Yea in regard of edifying, and profiting
 others, he addeth, saying [But in the Church I wil 79
 speake five wordes with my vnderstanding, that I
 may also instruct others, rather then ten thousand
 wordes in a tongue] He noterh also the inconueni-
 ence, and scandal, which procedeth of manie confu-
 sedly speaking with strange tongues, that if there en- 79
 ter in (among you) vulgar persons, or infidels, wil
 they not say. that you be madde? Let al thinges be 79
 done (saith he) to edification. Whether a man speake
 with tongue, by two, or at most by three (at one mee-
 ting, neither al at once, but [in course, and let one in-
 terprete. But if there be not an Interpreter, let him 79
 hold his peace in the Church; and speake to himself,
 and to God.] Touching this particular debate, he con-
 cluding saith [Therefore brethren be earnest to pro- 79
 phetic (to teach & instruct) & to speake with tongues
 prohibite not.] And touching al the five giftes before
 recited, exhorting al to peace and concord, and to a-
 uoide al dissention, he saith [Let al thinges be done 79
 honestly (comely) & according to order among you.]
 In al which correction of a particular abuse of cer-
 taine extraordinarie diuine giftes, amongst the
 Co-

In that parti-
 cular exercise
 he willed the
 not to speake
 in strange
 tongue, ex-
 cept it were
 interrupted.

Corinthinas, is no mention at al of Publique Diuine Seruice, or Administration of Sacraments, as is cleare The Apostles both by that Infidels might haue access, and be present in these meetings of Christians, which they could not be at the solemne Diuine Offices: and by expresse mention of the special thinges, that were abused by some, and here corrected by the Apostle. Neither was the disorder a general fault of manie, nor concerning holie Scriptures in general, nor anie Hymnes, Psalmes, Canticles, or other partes therof, in what language they must be read or song: but only of extraordinarie giftes bestowed vpon a few, and by some of them abused. And so the Apostles admonition, pertaineth specially to the direction of particular congregations, and Societies, how to dispose their extraordinarie exercises, to Gods more honour, and their owne, and others edification. That Protestants therefore wil applie this doctrine of S. Paul, against the Publique Diuine Seruice of the Church in the Latine tongue, in the Latine & West Church; and in the Greke tongue, in the Greke and East Church, procedeth of grosse ignorance in some: and of mere malice in others: who can not but see how absurdly this holie Scripture is wrested, against publique, or ordinarie priuate prayer in Latine. Whereof the Apostle here treateth not: but only by the way of example, sheweth that extraordinarie prayer, thankesgiuing, or praise to God, in a strange tongue, is good: for [the spirite prayeth. I wil pray in spirite (saith he) I wil sing in the spirite: thou in dede giuest thanks well] Shewing that al this is good, though doctrine be better. And so notwithstanding this, and al other arguments of our Aduersaries, to the contrarie, it is sufficiently Proued, that priuate prayers may be in anie language; and that publique prayer ought to be in a sacred tongue. It resteth to see what other thinges are required vnto fruitful prayer.

The Apostles
speake not
here of Pub-
lique prayer
in the Church

Neither doth
here discusse,
In what tongue
holie Scripture
is to be read
in the Church.

Faith, Hope, Humilitie, Repentance, and other vertues, are required in prayer.

ARTICLE 8.

It more im-
porteth to be
wel prepared
for prayer:
then in what
tongue we
pray.

Edification and spiritual profite of soules, being the cheefest thing, after the honour of God, which is required in euerie good worke; that our prayers may auaille both our selues, and others, it more importeth that we be rightly disposed, when we exercise this holie worke, coming therunto with requisite vertues, then in what tongue we pray. And first of all is required true Faith in God [For how shal they inuocate (saith the Apostle) in whom they haue not beleued?] Likewise Hope is no lesse necessarie. For prayer is the proper act of hope. We must also haue repentance for our offences; gratitnde for benefites; pietie, meekenes, humilitie, and other vertues, as we are amply instructed, both by examples, and testimonies of holie Scriptures.

Rom. 10. 7.
14.

A notable ex-
ample of a wel
qualified prai-
er.

¶ With Faith.
Hope.

Humilitie.
Gratitude.

Sinceritie.

Pietie.

2. Jacobs prayer in distresse of minde, searing his brother Esau, was rightly qualified with manie special vertues. In most perfect faith, inuocating our Lord, he said [O God of my father Abraham, and God of my father Isaac (With confident hope he added) O Lord that didst say to me: Returne into thy land, and into the place of thy natiuitie, and I wil doe the good, (With humilitie, and gratitude, he proceeded saying) I am inferiour to all thy mercies: with my staffe I passed ouer this Iordan, and now with two troupes, I doe returne/ Then in simplicitie of hart he proposed his petition, laying [Deliuier me from the hand of my brother Esau; because I am sore afraide of him: lest perhaps he come, and strike the mother with the children] So great was his pietie and sollicitude, rather of his familie, then of himself. Then concluding with the same anker of Hope, wherewith he began to pray: & reposing al vpon Gods goodnes & promise, he said [Thou

Gen. 32. 7.
9.

[Thou O Lord didst say, that thou wouldest doe good to me] Neuertheless he vsed withal, his prudence in diuiding his troupes, and meekenes in sending presents to his brother, tokens of his kinde loue: therby he mollified his brothers hart, & himselfe was comforted by an Angel. Who also told him, that his name should be changed, from Iacob to Israel, and blessed him, and so al succeeded right wel.

3. In general, al conditions requisite in prayer, are reduced to these two: Hatred of sinne: which is the onlie thing that God hateth: and, Loue of vertue,

which bringeth to God. Those therefore which are burdened with anie mortal sinne, must first of al resolve with diligent spede to seeke remission therof, by due repentance, and by the Sacrament of Penance.

Without which resolution, al their prayers, and al other workes are fruitles. Because remayning dead in soule, as rotten members, they can not receiue influence from the head, which is Christ our Lord, the fountaine of grace. Except therefore the soule of man be either free from deadlie sinne, or penitent with purpose to doe al, that is necessarie, for remission therof, his prayer, nor other worke auaieth not. But being penitent, prayer is both necessarie, and a special

meanes to receiue more mercie, and grace from God. So did King Dauid crie to God, for remission of greuous sinnes, saying [Haue mercie on me Lord: because

I am weake; heale me Lord, because my bones be trubled. And my soule is trubled exceedingly]

And much more in diuers places, is recorded of his earnest, and frequent prayer, with hartie Contrition, and hate of sinne. Testifying expressly, that so long as anie person kepeth sinne in his hart, or meaneth to continue in that state, his prayers cannot be heard

[If I haue beheld iniquitie in my hart (saith he) our Lord wil not heare] Yea he desired and prayed, that himselfe might be corporally punished, for his owne

Prudence.

Meekenes.

See moe examples. 3. 4.

Hatred of sinne, and loue of vertue comprehend al necessary preparation to prayer.

Vntil a sinner repēt, & cease from his wil, to continue in sinne, his prayer cannot be heard.

finne, when God punished him temporally, in striking the people, saying to our Lord [I am he that have sinned, I have done wickedly: these that are the sheepe, what have they done? Let thy hand I beseech thee, be turned against me: and against my fathers house. Salomon also denounceth that [He which turneth awaie his eares from hearing] the Law, his prayer shal be execrable] An other diuine Preacher saith [Praise is not comelie in the mouth of a sinner] And the faithful man, whom our Lord cured of his blindnes, auouched confidently according to the common knowne doctrine, saying: [We know that God doth not heare sinners] which is alwayes understood of such sinners, as persist in purpose to sinne as yet for a time, and doe not presently leaue their sinne, and detest it.

¶ Workes of penance, and of mercie are as winges of prayer.

Examples of fruitful prayers.

Of the people in distresse.

Especially of Iudith for the people.

4. Those that are in state of grace, and desire to be heard in their prayers, must so loue al vertues, that they purpose to perseuer, and doe their indeuour to procede from vertue to vertue, wherein nothing is more auailable, then mortification of our selues, and workes of mercie towards others. So the people of God hearing of Holofernes, his intention to inuade their countrie, and fearing his forces, ioyned mortification, with their prayers to God for helpe [Al the people cried to our Lord, with great instance: and they humbled their soules in fasting, and prayers, the men and their wiues. And the Priestes put on hearcloathes; and they laide the infants prostrate against the face of the Temple of our Lord. And the High priest went about al Israel, and spake to them saying, Know ye that our Lord wil heare your prayers, if continuing you continue in fastings, and prayers in the sight of our Lord] And when the same Holofernes besieged the citie of Bethulia, the vulgar weaker people murmuring, the Ancients to appeaze them, resolved to render the citie to the enimie, [If I please

should

should not come within five dayes] But Iudith a
 most godlie widow, leading an austere maner of life,
 in much prayer, fasting, and wearing hearecloth,
 [hearing these thinges, rebuked them, for presuming
 to appoint a day vnto God, when he should send
 ayde. And said: Because our Lord is patient, let vs be
 penitent for this same thing; and sheding teares, let
 vs desire his pardon] And she in hearecloth, and ashes
 lying prostrate in her Oratorie, praying to our Lord,
 obtained mercie, power, and couerge, to kil Holofer-
 nes, & so deliuered al the people from distresse. Like-
 wise Queene Esther, & Mardocheus, with al the peo-
 ple, in another distresse, adioyned fasting, and moun-
 ning, with their prayers, and so obtained Gods mer-
 cie, and prote- ion against their cruel enemies [Daniel
 mourned three weekes together, neither eating flesh
 nor bread, nor drinking wine] And for this volunta-
 rie affliction, his prayer was heard [Feare not Daniel
 (said the Angel) because since the first day, that thou
 didst set thy hart to vaderstand, to afflict thy selfe, in
 the sight of thy Lord, thy words haue bene heard: & I
 am come for thy wordes] Holie Tobias, together with
 prayer, ex-rcised fasting, and workes of mercie, wher-
 upon an other Angel said: [Prayer is good with fa-
 sting & almes: rather then to lay vp treasures of gold]
 So Eldras, Nehemias, and al the Prophets, to make
 their prayers more grateful to God, fasted, and labo-
 red, admonishing and instructing the people so to do,
 nor ceasing from workes of mortification. Especialy
 [S. Iohn Baptiist (liued in the wildernes, with admi-
 rable abstinence, and continual meditation, and then)
 preached penance, for remission of sinne] Christ (for
 our instruction [began to doe (saith S. Luke and then
 to teach. Be ye folowers of me (saith S. Paul) as I also
 of Christ.]

Queene Esther
 Mardocheus.

Daniel.

Tobias.

Eldras.

Nehemias.

Al the Pro-
 phets.

Christ and his
 Precursor and
 his Apostles,

More in particular our Lord also required, not only
 faith, hope, and repentance, but also humilitie, since-
 ritie,

Desire of The
seuen giftes of
the Holie
Ghoſt, & the
Beatitudes,
anſwering
thereto is re-
quiſite in
prayer.

titie, with pure intention, and diligent attention [The
candle of thy bodie is thyne eye (because the inten-
tion directing al workes to some end, maketh them
better or worse) If thyne eye be simple, thy whole
bodie shal be lightſome: but if it be naught, thy bodie
also shal be darkſome. See therefore that the light
which is in thee, be not darknes] To theſe groundes
therefore, being fiſt laide together, muſt be ioyned
diligent prayer, for obtrayning of al other vertues,
the ſame in ſubſtance, with the ſeuen Giftes of the
Holie Ghoſt, and the ſpecial beatitudes propoſed by
our B. Sauour. The fiſt of theſe is Pouertie of ſpirit
[Bleſſed are the poore in ſpirit] vnto which rightly
agreeth, the Feare of our Lord; which is the begin-
ning of wiſdome, & the fiſt giſt of the Holie Ghoſt,
in order of aſcending: fro the Loweſt, to the Higheſt.
The ſecond is Meekenes [Bleſſed are the meeke]
wherto agreeth the ſecond giſt of the Holie Ghoſt:
which is Pietie. For thoſe that piously accord with
others, without reſiſtance, obtaine their good de-
ſires. The third is mourning, with patient toleration
of euils in this liſe [Bleſſed are they that mourne]
whereunto anſwereth the third giſt, which is Know-
lege, wherby they know that thoſe thinges, which
before they ignorantly deſired, as good and proſi-
able, are in dede, nothing, but bandes holding them
captiues in miſeries. The fourth is a Feruent deſire,
as hunger and thiſt of iuſtice, and perfection [Bleſſed
are they that hunger, & thiſt after iuſtice] wherto an-
ſwereth the fourth giſt, which is Fortitude, through
which they labour ſtrongly to ouercome al impedi-
ments: ſo to auert their loue from terrene, and tem-
poral thinges, that they only ſeek eternal. The fiſt
is Mercie. [Bleſſed are the merciful] wherto anſwe-
reth the fiſt giſt of Countel; aduiſing & directing to
practiſe workes of mercie, towards others, that
themſelues may receiue mercie from God, remiſſion
of

1.
The feare of
our Lord, and
Pouertie of
ſpirit.

2.
Pietie and
Meekenes.

3.
Knowledge, &
Mourning.

4.
Fortitude and
Feruent deſire
of iuſtice.

5.
Countel and
Mercie.

Luce. 11. v.
34 35.

1/4 11. v. 2.

Mat. 5. v. 3.

of sinnes, and mitigation of punishment, with augmentation of reward. The sixth is a Cleane and pure

8. hart [Blessed are the cleane of hart] To which answereth the gift of Vnderstanding: through which, God and diuine Mysteries are sene, by the eyes of faith, which otherwise no corporal eye, nor other sense can see, nor perceiue. The seuen⁶th is Pacification, or making peace [Blessed are the peace makers] to which

Vnderstanding & Cleane-
of Hart.

9. answereth the greatest, and most complete gift of the Holie Ghost, called by the general name. Wisdome.

7.
VVisdome &
Pacification.

10. By which al thinges are rightly so disposed in order, that no inordinate passion, may repugne against reason: but al other thinges in man, obey his reasonable spirite: and his spirite may obey God. The eight Be-

atitude [Blessed are they that suffer persecution, for Iustice (& truths sake) for theirs is the kingdome of heauen] perteyneth to al the former, as an effect of the causes, and maketh most happie, in the kingdome of heauen. Where the blessed shal be happie in dede, as now they are in hope. There in *Re*, here in *spe*. These

Sep. 8. v. 12.

seuen giftes therfore, and the answerable vertues, or the sincere desire of them, make prayer grateful to God; and profitable to the faithful. And in regard that none can so much as desire these giftes, and vertues of themselves, as of themselves, but of the grace,

The Holie
Ghost maketh
the faithful to
pray as they
ought.

which without merite is geuen, the holie act of prayer, is principally the worke of the Holie Ghost, and but secondarily (yet also truly) the worke of the faithful. Principally therfore it is ascribed to the Holie Ghost whose gift it is. [Because (as S. Paul speaketh) we not knowing what we should aske, the Spirite himselve requesteth for vs (that is, maketh vs to request) with gronings vnspcakable] And this may suffice touching spiritual preparation, to pray rightly. Besides which, some preparation is also profitable in disposing the bodie.

Rom. 8. v.
16.

Reuerent, modest, and comelie disposition of the bodie, is also required, as an. help to deuotion.

ARTICLE 9

**Sometimes in
bodie is requi-
red, in regard
of Gods High
Majestic.**

That the body
may serue the
soule.

For variety
of prayers,
times, and
places.

Examples of
divers corpo-
ral actions in
prayer.

In three respects it becometh to order the bodie in
seemly manner, in the time of prayer. First in regard
of the High Maiestie of God: before whom, and the
heauenly court of innumerable glorious Angels & o-
ther Saints, we poore sinners, as ragged beggers, and
loathsome creatures, defiled and deformed by sinnes,
presēt our selues. And therfore we must not only pre-
pare our mindes, as is already prescribed, but also ob-
serue couenient & decent comelines in bodie. Other-
wise the neglect thereof, wil conuince the minde, not
to be so disposed, as it ought to be. Secōdly, that al the
external members of the bodie, may as seruants, at-
tend vpon the soule, for better performing this holie
action of prayer. Thirdly the varietie of prayers of
times, & of places requireth diuers dispositions, and
actions of the bodie. For somtimes, especially in some
prayers, praises, or thankesgiving, it is most conueni-
ent to change the situation of the bodie: to knele,
stand, sitte, or walke. Likewise diuers other gestures
of the bodie, doe helpe to contrition, to deuotion,
to edification, to attention; and doe also represent,
and signifie diuine Mysteries. Al which are best de-
clared, and defended to be good, and godlie (being
done in decent manner, with sincere intention) by au-
thentical examples recorded in holie Scriptures.

2. Iacob the Patriarch blessing Iosephs two sonnes
[crossed his armes, and laide his hand vpon their
heades, and his right hand vpon him, that should be
preferred] and promoted aboue the other. Moyes
praying (whiles Iosue fought against Amalech their
enemie, lifted vp his handes. And when he was wearie
therwith, he fere downe vpon a stone, and Aaron &
Hur, staide vp his handes on both sides, & they ceased

Gen. 48. v.
14. 17.

Exod. 17. v.
11. 12. 13.

not

not vntil Sunne sette. Not vntil Iosue had put Ama-
 lech & his people to flight, in the edge of the sword] **Crossing the**
 At an other time [Moyſes bowed himſelfe flatte vnto **Obſeruatiō**
 the earth] Alſo when he prayed for Gods helpe in the **of the right**
 rebellion of Core, Dathan, and Abiron [he fel flatte **hand**
 on his face] Iosue with the whole armie of Prieſtes, **Lifting vp the**
 and people, made a Proceſſion round about Iericho, **hands.**
 euerie day once ſix dayes together, and the ſeuenth **Lying on the**
 day, ſeuē times, ſome Prieſtees carrying the holic **ground.**
 Arke of conenant, others ſounding trumpettes, the **And on the**
 armed men going before, and the reſt of the people **face.**
 folowing] and ſo the walles of the towne, nor by **Proceſſion**
 their force, but miraculoſly falling downe, they en- **with the holic**
 tred, and poſſeſſed the towne. Preſently after, God **Arke, & trum-**
 ſuffering ſome of the Iſraelites to be ſlaine, and others **pets, ſeuē**
 to flee from their enimies [Iosue rent his garments, **dayes, the laſt**
 and fel flat on the ground, before the Arke of our **day ſeuē times.**
 Lord, vntil euening, and al the armie of Iſrael with **Renting of**
 him: & they caſt duſt vpon their heads] And ſo prayed **garments.**
 til God commanded them to finde out, and puniſh **Lying proſtrat**
 an offence committed: which being done [the furie **before the**
 of our Lord was auerted from them] King Dauid **Arke.**
 praying for his ſonnes recouerie of health, being in **Caſting duſt**
 danger of death [faſted a faſt, and going aſide, lay **on their heads**
 vpon the ground] Praying for remiſſion of finnes [he **ſaſking.**
 labored in ſighing euerie night, waſhed his bed, and **Sighing.**
 watered his couch with his teares] Interrupting **¶ Weeping.**
 ſometimes his nightlie repoſe [He was minful of God **Long watch-**
 vpon his bedde, and in the morning, meditated on **ing.**
 him. And in prayer ſtretched forth his handes] King **Stretching out**
 Salomon in his long prayer, in the Dedication of the **the handes.**
 Temple, ſometime [ſtood before the Altar of our **Standing.**
 Lord, in the ſight of the Aſſembly of Iſrael: and ex- **Kneeling.**
 tended his handes towards heauen: praized God **the**
 with thanks for al benefice] Then adding petiti-
 ons for himſelfe and the people, as wel then liuing,
 as to ſuccede: ſometime [he faſtned both knees on

Higher and
Lower voice.

Sackcloth.
Ashes, &c.

Christ groned
in spirit.

VVept.

Lift vp his
eyes.

Eleuated his
voice.

Lay prostrate
Kneeled.
Repered the
same prayer.

Lift vp his
Handes.
Blessed.

Penitents vs
gesture of hu-
miliation,

the ground; againe spreading his handes towards
heauen] Finally [blessed al the Assemblie, with a loud
voice] By which and other like examples, Superiors
especially spiritual Superiours, blesse their subiectes.
For Iosue, Dauid, & Salomon, were both Princes, and
Prophets. King Ioram being besieged in Samaria, by
the King of Syria [rent his garments, and passed by
the wal. And al the people saw the hearcloth, which
he ware next vpon his flesh] So Iudith, and the people
in Bethulia. Also Heathen people in Ninieue, ioyned
[fasting, ashes hearcloth (& other penal workes) with
prayers to God, for grace and mercie.]

3. Christ our Lord intending to raise Lazarus from
death, which he could haue done with one word, or
one thought [groned in spirit, and troubled himself,
(that is, altered his countenance, or voice, like to
one troubled in mind, for he was not at al subiect to a-
nie passion) and he wept. Again, groning in him self
he came to the graue. And lifting vp his eyes vward
said: Father, I geue thee thanks, that thou hast heard
me, and I know that thou doest alwayes heare me, &c.
And when he had said these things, he cried
with a lowde voice. Lazarus come forth] In the gar-
den of Gethsemani, the night before his death, he re-
tyring himselfe from his disciples [as it were a stones
cast, fel vpon his face flatte vpon the ground, some-
time also he kneled, he repered the same prayer thrise:
being in an agonie, he prayed the longer] At the in-
stant of his Ascension, when he had brought his dis-
ciples into Bethania [lifting vp his handes, he blessed
them. And whiles he blessed them, he depatted from
them, and was caried into heauen] Al which doubles
are for our instruction: and so much the more for imi-
tation, as our infirmities require sensible signes, to
sturre vp our affections. Besides which, more propor-
tionable to our weaknes, we may obserue, that the
penitent [publicane going vp into the Temple to
pray,

2. Par. 6. v.
12. 13. 14.

2. Cor.

4. Reg. 6. v.
30.

Iudith. 6.
7. 14.
ch 7. v. 4. 14
Iona 3. v.
5. 6.

Joan. 11. v.
35. 36.

41. 42.

Mat. 26. v.
19.

Mar. 14. v.
35.

Luc 22. v.
41. 43.
2. 24. v. 49.
50. 51.

Act. 1. v. 2.

Luc. 18. v.
10.

9. 13. pray: stood a farre off, and would not so much as lift vp his eyes towards heauen: but he knocked his eyes. Decline their
breast, saying: God be merciful to me a sinner] And eyes.

ch. 13. 7. 48. [The multitude of them that were present together, Strike their
(at the death of our Lord vpon the Crosse) & saw the breastes.
thinges that were done; returned knocking their
breastes] S. Paul exhorteth al to obserue not only

1. Cor. 11. 7. decencie in their spiritual exercees: and that men

4. 5. pray barehead, women with their heades couered:

ch. 6. 7. 10. and the like, but also [to glorifie God, and beare God

ch. 9. 7. 17. in our bodie] Yea further by his example, that toge-

1. Cor. 12. 7. ther with prayer, we punish the bodie. For so he pray-

7. ing, that the pricke of the flesh might depart from

him [chastised his bodie, to bring it into seruitude, S. Paul chasti-
that the flesh might not rebel, but serue the spirite- sed his Bodie.

Farre more like, that he chastised his bodie by whip-
ping his backe, then only by striking his breast.

4. According therfore to these examples, and in- Al external
structions, Holie Church, and her faithful children, Rites and ge-
with special care dispose external Rites, and corporal stures are done
actions, with comelie varietie: sometimes kneeling that the mind
vpon their knees, sometimes prostrate on the ground, may be more
sometimes standing, sometimes sitting, sometimes go- attentiu.

Mat. 21. 7.
1. 9.

ing, and otherwise agreeable to the varietie of Myste-
ries, times, places, and other circumstances, as well in
publique, as in prinate prayers: al to the more honour
of God, & to helpe our owne infirmitie, to more per-
fect attention, wherein consisteth the especial efficacy
of al faithful prayers. As we shal yet further declare.

*Attention is so necessarie, that the more or
lesse it is, the more or lesse is the fruite
of prayer.*

ARTICLE 10.

FOr so much as prayer is an act of the mind, it consi- None doe
steth nain the vitering of words with the tongue, pray, vnlesse
but in the cogitation of the wil, intending to aske to pray, they intend

some thing of God, or to praise or thanke him. With-
out which intention of the minde, wordes are no
prayer at al. (for some birdes, and other brute crea-
tures, may pronounce wordes) but a reasonable crea-
ture intending to pray, must actually applie his wil-
l therto, with purpose to be attentiu vnto this holie

Three kindes
of intention.

To the words.

To the sense
of the words.

To other good
desire.

exercise, that is, to haue at least one of these three
kindes of attention. The first and least is, to attend in
vocal prayer, to pronounce al the wordes distinctly
which those also may doe that vnderstand them not.
The second is, to attend to the sense of the wordes,
which none can do, vnles they vnderstand them. The
third and best attention is, to attend vnto some good
cogitation, pertheyning to Gods honour, or health of
soules, which al may haue, whether they pronounce
wordes or no. And those that vnderstand the wordes,
may haue al the three attentions together in vocal
prayer: And in mental prayer, the last attention alone
sufficeth.

In vocal pray-
er of obliga-
tion, the first
attention is
most necessa-
rie.

The second is
very profita-
ble.

2. But concerning vocal prayer, wherto we are
bound by anie precept, vow, or other promise, the
first attention is, most necessarie. For in such prayers,
we are especially obliged so to pronounce the words
that we doe not willingly omitte, nor grosely cor-
rupt anie word. And so hauing once actual purpose
to discharge this dutie, if we doe in deede recite the
wordes, though in the meane time, through humane
infirmities, our minde be carried away by distraction
in to other thoughtes, yet it is not transgression of
precept, vow, or other obligatiō (for so to iudge, were
to kil the soules that dye not) but only it is more or
lesse sinne of negligēce, because we ought with more
diligence to performe this dutie. In such Vocal
prayer, it also helpeth much to attend to the sense of
the wordes, because thereby we shal be more secure,
that we pronounce the wordes rightly, and our mind
may be also directed, to thinke vpo the good thinges,
signi-

Mat. 6. 7. 5.
7.
1. Cor. 14. 9.
14. 15.
1000. 4. 7.
24.

Ezech 13. 7.
19.
Pro. 30. 7.

signified by the wordes. Which is the best attention, so there be no grosse errour in reciting the wordes. And the third And in mental prayer there is no necessitie of wordes is the best. to be vttered, but of good thoughtes only: which neuerthelesse are better directed by the helpe of wordes. So that in al sortes of prayer, as wel of obligation, as otherwise voluntarie, vocal, or only mental, albeit Euerie distraction in prayer diminisheth the fruite, but doth not wholly destroy it. euerie euagation of the minde from actual attention, maketh the prayer lesse fruitful, yet not altogether fruitles: so long as there remaineth virtual attention: that is, vntil we intend to cease for that time, from prayer, and to doe some other different thing. But if perceiuing our selues to be distracted, we doe willingly thinke vpon other thinges, we lose the merite of prayer, vntil we correct the distraction, and renew our intention, to be attentiu, because voluntarie consent of the minde, to thinke vpon other affayres, is in deede an intermission of prayer; and is an other action, good or euil, according to the qualitie therof: and so is to be iudged, as the mind is otherwise wel or euil employed For as of wordes, so also of thoughtes, account is to be rendred.

2. Herein further confirmation of the necessitie, and great vtilitie of attention in prayer, we may remember these especial examples, and aduertisements. Holie Anna the mother of Samuel, praying to God in her hart, [only her lippes moued, but voice there was not heard at al. And she powred out her soule, in the sight of our Lord] The Royall Prophete said in the spirit to God [To thee o Lord I haue lifted vp my soule. My mouth shall speake wisdom and the meditation of my hart prudence. To him haue I cried with my mouth, and haue exulted vnder my tongue] For of the abundance of the hart, the tongue speaketh. So King Ezechias, Manasses, Iosias, Daniel, Sufanna, prayed with diligent attentions. Salomon wel considering, that without attention, no man can pray at al:

Euerie distraction in prayer diminisheth the fruite, but doth not wholly destroy it.

Examples of diligent attention in prayer.

Holie Anna.
King Dauid

King Salomon
& other Prophets admonish the same.

Mat. 12. v.
10.

De Artic. 4.
1. Reg. 1. v.
11.
Psal. 14 v.
2.
Psal. 48 v.
4.
Psal. 61 v. 17.
Psal. 85. v. 4.

pray at al, prayed our Lord, that he wil vouchsafe to 3. Reg. 3. v.
 heare the prayers of those that shal doe penance in 33. 47. 48. 49
 their hart, returning to God in al their hart, and al
 their soule] Ecclesiasticus saith, that he which prepa- Eccle. 18. v.
 reth not his soule before prayer [tempteth God] Of al 23.
 such as pretend to pray, without attention of the 1/a. 29. v. 13.
 mind [Our Lord saith by his Prophete Isaias. [This
 people approacheth with their mouth, and with their
 lippes glorifieth me: but their hart is farre from me]
 For in dede negligent prayer, without attention, ar-
 gueth, that the intention is not so sincere as it ought
 to be. Of which maner of praying, the Prophete Iere- Iere. 48. v.
 mie saith [Cursed be he that doth the worke of God 10.
 fraudulently] or negligently, as the Seuentie Inter-
 preters translate. And our Sauour in the Gospel al- Mat. 23. v. 8.
 legeth the same prophesie of Isaias, against the v. 5. 68
 Scribes and Pharisees, who were both fraudulent in ch. 23. v. 14.
 their intentions, and negligent in attention, when
 they pretended to pray, or praise God; stil thinking
 how to make their temporal profite.

Other Pro-
 phets admo-
 nish the same.

Christ teach-
 eth his ser-
 vants to pray
 with pure in-
 tention, and
 diligent At-
 tention.

4. Our Lord therefore requireth both pure inten-
 tion, & careful attention in prayer [When thou shalt
 pray, enter into thy chamber, and hauing shutte the
 doore, pray to thy Father in secrete] Which diuine in-
 struction, cōteyneth two special precepts: the first cō-
 cerning sincere intention, to auoide hypocrisie, vain-
 glorie, and filthie lucre. The second, concerning
 internal and hartie attention, to exclude al extrava-
 gant thoughts of other affayres, in the time of prayer:
 so sequestering the mind from al such cogitations, that
 it may wholly attend to those onlie thinges, which
 pertain to the present action of praying. For whe-
 ther the prayer be publique or priuate; mental or vo-
 cal, of thanks, praises, or petitions to God: it ought
 to be with diligent attention of the hart, speaking in
 secrete to God, & free, so much as may be, from other
 thoughts. [And then wil thy heauenly Father, which
 seeth in secrete, repay thee] a ful reward.

Mat. 6. v. 6.

Prayer with due conditions, is meritorious.

And is alwayes granted by God.

ARTICLE II.

OF the assured effect of prayer, which is made with requisite conditions. We haue very manie testimonies, and examples in holie Scriptures. So Abraham obtayned the safetie of Lot, and his familie, and had obtained for more if they had bene rightly disposed. [For when God subuerted the cities of Sodom, Gomorrhe, and others of that countrie, he remembering Abraham, deliuered Lot out of the subuersion of the cities, wherein he had dwelt] Abrahams seruant being sent by his master into Mesopotamia, prayed that God would prosper his busines, and also by a special meanes, direct him therein [When he had scarce ended his prayer within himselfe, al succeeded according to his good desire. Isaac besought our Lord for his wife Rebecca, because she was barren, who heard him, and made her to conceiue] When the people of Israel had by their sinne of idolatrie, deserved to be viterly destroyed, our Lord God preuenting Moyse his prayer, which he would make for them, said to him [Suffer me that my furie may be angrie against them, and that I may destroy them and I wil make thee into a great nation] Neuerthelesse so potent is the prayer of the iust, that God suffered him selfe to be hindered by Moyse, his intercession from doing that which he had to iustly threatned, and they had most iustly deserved. It is wonderful also that Moyse durst presume to intreate in this case. But as S. Paul instructeth vs: Albeit [the sensual man perceiue not those things, that are the Spirit of God; for it is foolishnes to him, & he can not vnderstand: yet the spiritual man indgeth (discerneth) al things.] For euen so Moyse a right spiritual, and most intelligent seruant of God, notwithstanding that God said

Examples of
the effect of
prayers;
of Abraham.

Abrahams
seruants.

Isaac.

Moyse ob-
tained, though
God himselfe
willed him
not to aske.

Spiritual men
know Gods
wil. when sen-
sual men vn-
derstand it
not.

vnto him, [Suffer me, that my furie may be angie
against them, and that I may destroy them; and I wil
make thee into a great nation] yet for the cōseruation
of the same people [he besought our Lord his God, *Exod 32.*
saying: Why Lord is thy furie angrie against thy peo- *v. 1.*
ple, whom thou hast brought forth of the land of
Egyt, in a geeat power, and strong hand: Let not the
Egyptiās say, I beseech thee: He hath craftely brought *v. 12.*
them forth, that he might kil them in the moun- *v. 13.*
taines, and destroy them from the earth. Remember
Abraham, Isaac, and Israel thy seruants, to whom
thou swarest by thyne owne selfe, that thou wouldest *v. 14.*
multiplie, and prosper them] Againe he added [Lord
I beseech thee, either forgeue them this trespasse, or
if thou doe not, strike me out of the booke that thou
hast written] Thus holie Moyse prayed [And our
Lord was pacified, from doing that cuil which he
had spoken against his people.]

2. That holie Moyse [praying for the sinful people
committed to his charge, did in such maner vrge his
petition, as it were alleaging reasons, why God should
grant his request, was not to moue God, who is im-
mutable, and of himself most merciful: but it was to
God, though sturre vp himself more and more, and to fortifie his
God himselfe, owne faith and confidence in God: and also his chari-
tie towards God (seeking principally his honour) and
toward the people, seeking their satetie in soules and
bodies. His first reason to this purpose, was his consi-
deration of Gods honour, by mitigating his iust furie,
and conseruing his peculiar people, whom he had
chosen, protected, and prospered thus farre, whom if
he should now destroy, he should seme to ouerthro
his owne worke and to frustrate his owne wil, and
good pleasure. And therefore he said [Why Lord is thy
furie angrie? &c.] His second plea was also grounded *v. 11.*
vpon Gods honour, lest the wicked enimies round
about, should calumpiously say: that God could not,

Gods seruants
conceiue rea-
sons to moue
themselves to
confidence in
God, though
God himselfe,
is immutable.

or would not conserue his owne people, nor aduance them as he had purposed. Wherupon Moyſes said [let not the Egyptians say, I beseech thee, &c.] Thirdly he proposed the sanctitie of the Patriarches their next progenitours, to whom God for reward of their merites, had promised prosperitie to their seede. Therefore he said [Lord remember Abraham Isaac, & Israel thy seruants, &c.] Fourthly whereas God had proposed to Moyſes to preferre, and aduance him otherwise, ouer a greater nation then this: he for his great charitie towards them, being his proper charge, desired rather to be punished himself in stead of them, then that they should be destroyed, and he otherwise promoted, and so prayed God, saying [Either forgene them this trespasse, or strike me out of the booke, which thou hast written, &c.] As if he should say. Separate not them and me asunder, but either pardon, & saue them with me; or punish me with them. By this worthie example, among manie others, true Christians are alwayes moued with al confidence to pray for the whole Church of Christ, his inheritance, most dearly purchased with his owne blood: that albeit the greatnes, and multitude of sinnes committed by Christians, iustly deserue our vtter destruction from the face of the earth; or to be deprived of Gods grace, and suffered to fall into Turcisme, Paganisme, & Atheisme. wherinto Heresie tendech: yet must we assuredly confide, and confidently pray, that Gods furie wil not be angrie according to our iniquities: nor suffer that his enimies may truly say; Christ hath lost his inheritance in earth, but that he wil both remember his owne purchase, and the intercession also of al his glorious Martyrs, and other Sainctes, & accept of the charitie of such, as imitated [Moyſes estimating more of the reproch of Gods seruants in his Church, then of the riches of Egypt] & haue geuen their liues, that others may be pardoned, and saued.

So it is certaine, that the like prayers, for the whole Church shal still be heard.

v 11.
v 13.

v 11. 12.

Act. 10. 7.

Heb. II. 9.
14. 15. 26.
40.

And therefore it is most certaine that such prayers shall be heard, and granted, especially for the whole visible Church in general.

Also in particular causes
God heareth
all prayers
rightly made.

3. Concerning also the assured efficacie of confident prayer, for particular good causes: Iosue in his great confidence lifting vp his hart vnto God [said before al the people: Thou Sunne against Gabaon mone not: and thou Moone against the valley of Aialon. And the Sunne, and the Moone stood stil, til the people reuenged themselves of their enemies: our Lord obeying the voice of a man: and fighting for Israel] As likewise before, in the siege and taking of Iericho: & after in the conquest of al the land of Chanaan, they preuailed more by faithful prayer, confiding in God, then by force of armes. And al other faithful Captaines, Iudges, Kinges, and seruants of God, adioyning prayer with their industrious endeouours, knowing that otherwise [mans helpe is vaine] & trusting in the name of our Lord, ouercame kingdoms, turned away the forces of foreners, and obtrayned their godlie requestes, in prayer made with faith, hope, and other vertues. You may number amongst manie the examples, of Anna, Ezechias, Manasses, Susanna and others.

Iosue. 10.
7. 12. 13. 14.

ch. 6. 3. 4. 10
ch. 8. 9. ad
13.
Iudic. 4. 6.
12. 14. 15.
16.

Psal 59. 7.
11.
Heb. 11. 7.
30.

Testimonies,
that God giveth
all good
petitions.

4. Amongst other holie Prophetes, the Royal Psalmist very often testifieth the assured fruite of deuour prayer [They that seke after our Lord (saith he) shall not be diminished of anie good. Because in thee O Lord I haue hoped, thou wilt heare me, O Lord, my God. The God of hosts is with vs: the God of Iacob is our defender. Thou my God hast heard my prayer. Dilate thy mouth (saith God to al that rightly serue him) & I wil fil it] Breefly this Prophete compriseth in few words the special causes, why God wil grant al that is demanded with right conditions, praying and teaching others to pray in this forme, or the like [Incline thine eare O Lord, and heare me: because I am needie

Psal. 33. 7.
11. Psal. 37.
7. 16
Psal. 45. 7. 12.
Psal. 66. 7. 6.

Psal. 80. 7. 18.

Psal. 85. 7. 11.

1. needie, and poore. Kepe my soule, because I am holic, Eight special faue thy seruant my God, that hopeth in thee. Haue causes; why
3. mercie on me ô Lord, because I haue cried to thee, al God granteth faithful pray-
4. the day. Make ioyful the soule of thy seruant, because ers.
5. thou ô Lord art swete: & milde: and of much mercie to al that inuocate thee] The first requisite condition here expressed is Humilitie: acknowledging our owne neede, and pouertie, being in want of manie necessa-
1. Mans necessi-
 tie. 2. Repentance with purpose of liue wel.
3. Confilence.
4. Perseuerance.
7. 1. poore.] The second condition is to detest sinne, and professe vertue, saying [keepe my soule, because (in desire, and good purpose) I am Holie] The third condition, is Hope and confidence in God, saying [Saue thy seruant, my God, that hopeth in thee] The fourth is constant perseuering in prayer, saying [Haue mercie on me, ô Lord, because I haue cried to thee al the day] The fifth is due attention of mind, saying [Make ioyful the soule of thy seruant, because to thee, ô Lord, haue I lifted vp my soule] These five conditions being in comperent maner, according to good wil and desire performed, are grateful causes in the sight of our merciful Lord & Maker: Why he wil grant our petitions. To which five (with others of mans part implied therein, al being of Gods gift) are adioyned three other greater causes of Gods owne part: which infinitely excel the former. So the sixt cause why God 6. Gods owne Benignitie.
 heareth his seruants prayers, is his owne natural Benignitie; alwayes readie to bestow benefites. The seuenth his Diuine Meeknes, euer prone to remitte offences. The eight is his infinite Mercie (which is ouer al his workes) mitigating punishments, and augmenting rewardes to al that serue him, and inuocate his 7. His Meeknes
8. His Mercie.
7. 5. name [Because thou ô Lord, art swete, and milde, and of much mercie to al that inuocate thee] For al which causes we may with assured confidence pray in these,

or like wordes, as it followeth in the same Psalm [Receiue my prayer with thine eares; and attend to the voice of my petition. In the day of my tribulation, I haue called to thee, because thou hast heard me. There is not the like to thee amongst goddes, O Lord: and there is not according to thy workes. Our Lord hath respected to the prayer of the humble; & he hath not despised their petition. Let these things be written vnto an other generation: and the people, that shal be created, shal praise our Lord] This therefore is the perpetual testimonie of the Royal Prophete, which he writte for al generations to remember [that the faithful seruants of God cryed to our Lord, when they were in tribulation, and he deliuered them out of their necessities] Foure times repeted in the same Psalm, and very often elsewhere in the same sense. Salomon likewise testifieth, that God wil heare the iust and penitent: and wil not heare the obstinate impenitent, saying [Our Lord is farre from the impious: and he wil heare the prayer of the iust.]

God neuer
granteth the
petition of a-
nie persisting
wilful immor-
tal sinner.

God is more
careful, and
willing to
grant good re-
quests, then a-
nie earthly
father.

5. Scarfe anie other doctrine is oftner repeted: by our B. Sauour, then the necessitie, and the assured effect of daylie prayer. [Which of you (saith he to those that aske, seke, and knocke) if his childe shal aske bread, wil he geue him a stone? Or if he shal aske him fish, wil he geue him a serpent? Or if he shal aske an egge, wil he reach him a scorpion? If you then being naught, know how to geue good things to your children: how much more wil your Father, which is in heauen, geue good things to them that aske him?] In his last Sermon the night before his Passion, our Lord exhorting al to pray, promised to grant whatsoeuer shal be rightly asked in his name [Because (said he) I goe to the Father, whatsoeuer you shal aske in my name, that wil I doe: that the Father may be glorified in the Sonne. If you shal aske me anie thing in my name (saith he againe) that wil I doe]

I doe

I doe] This his readines to grant al reasonable petitions, our Lord manifested often by fact, both in this life, and after his Ascension [He presently turned water into Wine. When his blessed Mother did but insinuate others want, and her owne desire to haue it supplied. He presently cleansed the Leper, which professed his beleefe, that he could if he would, make him cleane. He healed the Centurions seruant, which acknowledged himselfe vnworthie, that our Lord should come into his house. He remitted Marie Magdalens sinnes; because she was hartely penitent: and loued God much. He healed the womans daughter of Chanaan, perseruering in her suite. He came to the house of Zaccheus, who was so desirous to see him, that being litle of stature, and not able to see him, for presse of the multitude, he climed into a tree, that so he might looke vpon him. And manie the like. Also after his Ascension, he granted abundance of grace, and constancie to his Apostles, and other faithful, for which they [with one accord prayed] He granted the general prayer of the Church, for S. Peters deliuerie, forth of prison. He granted to S. Paul the safetie of himselfe, and of al that were with him in danger of drowning. And continually innumerable petitions were dayly obtrayned, through Gods owne Benignitie, Meekenes, and Mercie. Yea he is not only most readie to grant as a father, al the good petitions of his children, but also preuenteth al petitions, geuing grace to aske, without which grace none at al could aske anie thing rightly. And therefore S. Paul diuinely demonstrateth, that for so much [as when we were sinners, Christ died for vs: and wheras we can not thinke a good thought of our selues, as of our selues. he geueth grace to thinke good thoughtes, and to aske good thinges: much more, being iustified by his blood: and of enimies being made freindes: yea his children

God is specially glorified by granting petitions in Christs name.

God preuenting, maketh his children to aske good thinges.

Mat. 3. 9.

Mat. 7. 8. 9.

Mat. 8. 7. 2.

Mat. 13.

Luc. 7. 37. 37.

47.

Mat. 15. 9.

17.

Luc. 19. 7. 2.

9.

Act. 4. 6. 24.

29. 30.

Col. 1. 7. 5.

1 Th. 5. 14.

Rom. 5. 7. 8.

9.

1 Cor. 3. 15.

children, we shal be saued from wrath by him, and be heard of him in al conuenient petitions.

The Apostles
inculcate the
samedoctrine.

6. And as the holie Apostles had experience in themselves: so they teach others, that the effect of prayer is assured in al things, that are duly asked [Euerie creature of God is sanctified (saith S. Paul) by the word of God, and prayer. The continual prayer of a iust man (saith S. Iames) auaileth much. The eyes of our Lord are vpon the iust (saith S. Peter, according to the Psalmist) and his eare vnto their prayers: but the countenance of our Lord (his wrath) vpon them that doe euil things. If our hart doth not reprehend vs (saith S. Iohn) we haue confidence toward God. And whatsoeuer we shal aske, we shal receiue of him: because we kepe his commandments: and doe those things which are pleasing to him.] S. Iude also exhorting al to pray, assured vs of good effect, saying [You my dearest, building yourselves vpon our most holie faith, praying in the Holie Ghost, kepe yourselves in the loue of God; xpecting the mercie of our Lord Iesus Christ, vnto life euerlasting.]

1. Tim. 4. 7.
5.
Iac. 5. 16.

1. Pet. 3. 12.
Psalm 33. 7.
16. 17.
1. Ioh. 3. 7.
21. 22.

Iudic. 7.
20. 21.

When our
heauenly Fa-
ther granteth
not that which
is rightly as-
ked, he geueth
that which
is better.

7. Neither is the assured good effect of prayer to be doubted of, because God oftentimes granteth not the very thing, which in particular is desired, and asked, as health of bodie, deliuerie from vnjust persecution, or the like: for then in place therof, he geueth that which is farre better: to wit, increase of grace to beare affliction with patience, and strongly to resist tentations, with good contentment to want the fulfilling of our proper wil; and to resigne the same to Gods wil. So our Lord answered S. Paul [My grace suffieth thee: for power is perfected in infirmite. Gladly therefore (saith the same Apostle) wil I glorie in myne infirmite, that the power of God may dwell in me. For the which cause I please my selfe, in infirmities; in contumelies; in necessities; in persecutions; in distresses for Christ: for when I am weake, then am I mightie]

2. Cor. 12. 7.
9. 10.

mightie] And our Sauours instruction is alwayes to be remembred, saying to al his children [Your Father knoweth what is needful for you] And therfore as al the aboue recited holie Scriptures abundantly proue, God our heauenlie Father, alwayes heareth the prayers of the iust. And wil grant their petitions, when, and in what maner is most expedient.

We are bond to pray for the VVhole militant Church. And particularly for the spiritual Pastors therof.

ARTICLE 12.

IT foloweth now, hauing declared the diuers kindes, qualities, and effect of holie prayer, to shew bresely for whom especially we are bond to pray. And first it is cleare, that charitie of euerie one beinnewith him selfe. And therfore al are most strictly bond to pray for themselves: & consequently for others: because we must loue our neighbours as ourselues. It is cleare also by the Law of nature, that as euerie member of a whole bodie, must in some sort serue and helpe the other partes; so especially the inferior parts must serue the superiour, or more excellent: and al the rest must serue the head, for better conseruation of the whole bodie. Agreeable wherto it was ordained in the written Law of God, to offer Sacrifice (which is the most principal kind of prayer) for al the people in general; also for Priestes in special, and singularly for the Highpriest, and in like maner for the Temporal Prince. And for particular persons, according to diuers occasions; & al in diuers maners. Practise wherof is recorded in the Consecration of Aaron the Highpriest, and of other Priestes. Likewise of Leuites. Againe in the substitution of Eleazarus to succede Aaron; and of Iosue to succede Moyes in temporal regiment; and in manie other occasions.

Euerie one is bound to pray for himselfe. And for the whole church.

Proued by ho-
lie Scriptures.

2. The Royal Prophete prayed in general for the whole Church, saying [Deale fauorably o Lord in *p/al 50.* thy good wil, with Sion] He inuiterh also al men to *v. 10.* pray for the same cause, saying [Aske the thinges that are for the peace of Ierusalem, and namely for the *p/101. v. 1* Clergie [Let thy Priestes be clothed with iustice] and particularly for the chefe Supetior, because grace procedeth by the head to the members) saying [As *p/31. v. 9.* ointment on the head, which ranne downe vnto the *p/131. v. 1* hemmes of his garment] In special maner likewise he prayed for euerie Superior spiritual, or temporal, adioyning his owne prayer, with the same Superiors *p/19. v. 2* prayer, saying [Our Lord heare thee in the day of *3 4 5.* tribulation: the name of the God of Iacob protect thee. Send he ayde to thee, from the holie place: and from Sion defend be thee. Be he mindful of thy Sacrifice; and be thy Holocaust made fatte. Geue he vn- *6* to thee according to thy hart, and confirme he al thy counsel. We shal reioyce in thy saluation: and in the *7.* name of our God, we shal be magnified: Our Lord accomplish al thy petitions.]

Christ and his
Apostles teach
that al are
bond to pray
for the Cler-
gie.

3. Christ our Lord passed the whole night in the prayer of God: before he constituted his twelue Apostles. He bade al his disciples to pray that the Church *Luc 6. v. 11.* might haue spiritual Pastors [The haruest truly is *ch. 10 v. 2.* much (said he) but the workemen few: Desire therefore the Lord of the haruest, that he send workemen into his haruest.] When an Apostle was to be chosen to supplie the place, from which Iudas was fallen, the other Apostles, with the rest of the Church, prayed for a good election, saying [Thou Lord that know *A. 1. v. 14.* est the hartes of al men; shew of these two, one whom *15.* thou hast chosen, to take the place of this M. nisterie, *16.* and Apostleship] they had in their iudgements selected two of the whole companie, whom they supposed to be fitte, Ioseph and Matthias. [And (after their prayer) the lotte (by Gods direction) fel vpon Matthias

Matthias; and he was numbred with the eleuen Apostles] When the persecuters punished and threatned the Apostles, they and others [with one accord lifted vp their voice to God, praising and praying him, for the gift of strength, and of miracles, against their enemies forces [And when they had prayed, the place was moued, where they were gathered, & they were al replenished with the Holie Ghost: and they spake the word of God, with confidence.] Shortly after S. Peter the Supreme visible head, being apprehended, and King Herod intending to put him to death, as he had already killed S. James [prayer was made of the Church, without intermission vnto God for him.] And he was miraculously deliuered out of prison by an Angel. In the consecrating of S. Paul & S. Barnabas Bishops, other Apostles together with them, & others [fasted and prayed, & so imposing handes vpon them, sent them vnto the worke, wherto the Holie Ghost had taken them.] From al which examples; not only solemne prayers, but also certaine ordinarie fastes are instituted, and obserued, when Clergimen are ordayned, at special times, called the *Ember dayes*, or *Temper dayes*: in Latine *Quatuor tempora*. The reason wherof is the absolute necessitie of spiritual Pastors, to teach, and gouerne the people, in those thinges, which pertain to God, and to minister Holie Sacraments, and other Rites of Religion. in which state of men, al vertues are especially, yea and eminently required. Because [according to the Iudge of the people, so also are the ministers: and what maner of man the Ruler of a citie is, such also are the inhabitants therin] And therefore not only at those special times more especially, but also at al times, both Priestes and other Clergimen, and also al other Christians, must pray particularly [that the Lord of the haruest wil send workemen into his haruest] And that our Lord wil alwayes direct the guides, whom he hath

The Ember dayes were instituted by example of fasting, when S. Paul and S. Barnabas were consecrated Bishops.

commanded the flocke to heare, and to follow. [For *1 Iohn. 10. 7.* that, al mortal Priestes haue nede (as S. Paul admoni- *A.* sheth) to pray first for them selues, & then for others] *Heb. 7. 7.* and consequently al others for them. And so the same *17.* great Apostle, requested such prayers for himself, and other Prelates [Pray for vs (said he) for we haue con- *ch. 13. 7. 11.* fidence, that we haue a good conscience, willing to conuerse wel in al. And I besech you the more to doe this, that I may the more spedily be restored to you] *7. 14.* He was then in Italie, where he writte this Epistle to *Rom. 15. 7.* the Hebrewes in Iurie. And generally in al his Epi- *30.* stles, he requested the prayers of them to whom he *2 Cor. 1. 7. 11.* writ, that his labours might be to al more profitable.

We are also bond to pray for al Christian Princes, and Magistrates. Especially for those vnder whom we liue.

ARTICLE 13.

The obligation of obedience, iuduceth a bond to pray that Superiours may gouerne wel.

Examples of praying for Heathen Kinges.

NExt after spiritual Pastors, which haue charge of soules, al Christians are bond to obey temporal Princes, and other Magistrates; and therefore are also bond to pray for them: that they may be directed by God, so to gouerne in temporal assayres, as the *Rom. 13. 7.* spiritual may thereby be more promoted, and prosper. *1 Cor. 6.* In regard whereof the true seruants of God, whether they liue vnder Catholique Princes, or vnder Ethniques, or other Infidels, doe both dutifullly obey them, in al lawfull causes, and diligently pray for their good estate, health, long life, and in al occasions respect, honour, and serue them, as Gods Ministers, because [al power is of God] Holie Ioseph the Patriarch, being gouernour of Egypt vnder King Pharao, so much honoured and esteemed the same King, that [he *Gen. 41.* sware by his health] which he could not lawfully haue done, vnlesse he had sincerely desired his prosperitie, Like-

Likewise Mordochus a faithful Iew being in captiuitie, vnder King Assuerus in the citie of Susan, vnderstanding that certaine men had conspired to kill the King, told it to his Neece Queene Esther, that she might reueale it to the King in his uame] shewing therein their dutifull allegiance, and care of the Kings safetie, and of the whole kingdome. So Daniel the Prophet, and those that were with him captiues in Babylon, stil honoured, and dutifullly serued the Kinges, in al temporal causes: professing neuertheles their faith and religion towards God. And generally al Prophets, and good Priestes, and faithful people honored, duly serued, and prayed for their kinges, often repeting, besides other prayers, the solemne salutation [God saue my Lord: God saue the king.]

The common salutation to al Kinges.

2. In the Psalmes, and other Prophets, are special formes of prayers, for al sortes of the Clergie, and Laitie (as is noted before) and namely for Kinges and other Princes, and Magistrates [Lord saue the King (say the faithful people) and heare vs in the day, that we shal inuocate thee; To thee ô Lord (said Dauid) I wil crie. My God kepe not silence from me; lest at anie time thou hold thy peace from me, and I shal be like to them that goe downe into the lake] Our Lord also by his Prophete Ieremie commanded his people, that were captiues in Babylon, to pray for the king, & kingdome, saying: [Seke the peace of the citie, to which I haue transported you; and pray for it to the Lord, because in the peace therof, there shal be peace to you] And the Prophet Baruch repeted the same admonition, saying [Pray ye for the life of Nabuchodonosor the King of Babylon: and for the life of Balthasar his sonne, that their dayes may be as the dayes of heauen, vpon the earth: and our Lord geue vs strength, and illuminate our eyes, that we may liue vnder the shadow of Nabuchodonosor the King of Babylon, & vnder the shadow of Balthasar his sonne:

The Prophets prayed, and admonished others to pray for Kinges.

and may serue them manie dayes: and may finde grace in their sight]

Christ, and his
Apostles teach
the same.

3. Neither is our Sauours precept commanding [to render the thinges that are Cæsars, to Cæsar] limited to the paying of tribute, and doing of temporal seruice, but is extended also to spiritual dutie in praying for him, and his state, especially for his sonles health. Because not only al men are our neighbours, but also because he is a Prince amongst men, vpon whose estate manie depend. And therefore S. Paul teaching that we must [render to al men their dew] includeth a duple obligation, to pray for the Prince, as wel for his particular good, as for the whole communie, ouer which he ruleth. Especially for our owne Princes. And more expresly he declareth this dutie of al Christians, writing thus to S. Timothee: [I desire first of al thinges, that obsecrations, prayers, postulations, and thankesgeuing be made for al men: for Kinges; and al that are in preeminence; that we may lead a quiet and peaceable life in al pietie.]

Mat. 22. 9.
11.

Rom. 13. 7.
7.

1. Tim. 2. 9.
1. 2.
1. Pet. 3. 17.

We are bond to pray for the soules in Purgatorie. Especially for our parents, benefactors, and other neere st freindes.

ARTICLE 14.

Lest we should be ouer tedious in repeting the same thing often, we remitte you (Courteous Reader) for the groundes of this doctrine vnto diuers Articles, formerly proued in this worke. For first against the denial of more places of soules departed from their bodies, then only heauen of eternal glorie, and hel of euerlasting torments: wherupon Protestants denie that there can be anie such place as Purgatorie, it is clearly shewed that Christs blessed soule descended into a place called Hel. which can neither be the Empyrial heanen, nor hel

Part. 3.
Art. 14.

Diuers points
being proued
already, it ne-
cessarily follo-
weth, that the
faithful in
earth are bond
to pray for
the soules in
Purgatorie.

of

of torments: and therfore there were more places then two: and consequently this ground of Protestants is false. And seing there was then a place for holie, & perfite soules, out of heauen, into the which Christ descended, there might also be, and may be stil a place, where other inst soules, not so perfect, are purged and perfected, that they may enter into heauen. It is also further proued, that after the remission of actual sinnes, there remayneth most commonly some temporal punishment due for satisfaction. Which if it be not discharged in this life, must be payed after death. Which necessarily conuinceth, that there is a place of Purgatorie in the other world. Moreouer it is proued, that soules being departed in the state of grace, doe pertaine to the Communion of Saintes: and so are capable of the good, which others doe in the whole Church of God. Likewise it is declared by the general precept of louing our neighbours as our selues, that al are bond in charitie: (and some also in iustice) to pray for their neighbours, that haue neede therof. And therfore seeing there are some faithful soules in Purgatorie, and that they haue neede of releefe by prayers, and are capable of this benefite; it foloweth by al these groundes, that al good Christians are bound of charitie, to pray for al the soules which are in Purgatorie. And more particularly of iustice, al are bond to pray for their parents; benefactors, and special freindes (that are in that place) according to their special obligations.

2. Which is further confirmed, both by authenticall examples, and euident testimonies in holie Scriptures. The general custome of the Patriarches, in mourning and celebrating Obsequies for the dead, with funeral solemnities, in choise places; And sometimes fasting for the same cause, doe euidently shew both the ordinarie neede, which some soules haue of helpe; and the dutie of their freindes to performe, such

Psalm. 137.
Art. 36.

Psalm. 137.
Art. 44.

Psalm. 137.
Art. 18.
36. 43.

Exod. 20. 7.
11.
Rom. 13. 7. 8

Gen. 23. 7.
23.
Job. 35. 7. 9.
Job. 4. 8.

It is further
proued by ex-
amples.

such works for them. So Abraham mourned for Sara *ch. 47. v.*
 his wife: providing a special place for her burial, and *30*
 for him selfe and his familie. And accordingly his *ch. 49. v. 11.*
 sonnes Isaac & Ismael buried him in the same place. *2 Reg. 1. v.*
 And afterwards manie others were also buried there. *12.*
 And although some holie perfect soules needed not
 prayers after their death: yet the ordinarie custome
 was observed, and the fruite redounded to others,
 which had neede: participating of the Communion
 of Saintes. For so both quicke and dead participate
 of each others good works. As the Holie Psalmist
 signifieth, saying [I am partaker of al that feare our
 Lord, and kepe his commandements] The charitie of
 Iudas Machabeus most plainly sheweth this general
 godlie custome of praying, and offering Sacrifice for
 the dead. As is noted in an other place. *Pf. 118. v.*
63.

3 Where the same doctrine is also proved by the
 iudgement of a diuine Preacher, exhorting amongst
 other good works, to be mindful of soules departed,
 saying [The grace of a gift is in the sight of al the li-
 uing: and from the dead stay not grace. Sonne vpon
 the dead shede teares, and beginne to wepe, as hauing
 suffered doleful thinges: and according to iudgement
 couer his bodie: and neglect not his burial] Which
 external actes of mourning, and burying the dead,
 especially require affection of the mind, and good
 desire towards their soules. Which is a perfect pray-
 er for them. S. Iohn exhorting to pray for such sin-
 ners as repented before their death, presupposeth
 that the same is a worke of mercie, perteyning to al
 faithful Christians: and also presupposeth that there
 may be some faithful soules in that state after their
 departure from their bodies, that they may nede, and
 may be holpen by such prayers. [He that knoweth
 his brother (saith he) to sinne a sinne not to death, let
 him aske, and life shall be geuen him, sinning not to
 death. There is a sinne to death: for that I say not,
 that

And deduced
 from other
 textes of holie
 Scriptures.

Some soules
 departed, are
 not capable of
 zelesse.

Eccles. 7. v.
37.
ch. 38. v. 16.

1. Jo. 5. v.
16.

that anie man aske] According to which Apostolical doctrine, as the Church neither prayeth for glorified Sainctes, because they nede not anie prayers, nor for such sinners as dye obstinate in heresie, schisme, or other enormous crime, because no prayer can profite them: so the same Holie Church piously prayeth for al those soules departed, which both haue nede, and be capable of relese, by the prayers of others. And from hence commeth the vsual godlie practise of Masses, Diriges, and other prayers for the dead. And of the concluding of most prayers, with this versicle [*Fidelium anima per misericordiam Dei requiescat in pace*] or in English: God haue mercie vpon al Christian soules.

Some needs it not.

Very manie both are capable, & haue neede.

Hitherto is shewed in general, the necessitie of prayer as wel direct Petitions, as Thanksgouings, and Praises to God: both Mental and Vocal. That Priuate prayer may be in anie language; Publique must be in a sacred tongue. Also what conditions are requisite; with the Effect: and for whom we are bond to pray. Now it is further to be declared, to whom we must pray: and what we must aske. And first it is cleare, that al religious prayers are made to God [from whom only al good things procede] But for somuch as some doe imagine, that supplicants must alwayes pray immediatly to God, and that it is not lawfull to pray by mediation of others, we shal in due place, shew that the Catholique doctrine, & practise of praying to God by intercession, as wel of glorious Sainctes in heauen; as of other faithful seruants of God in earth, is both lawfull and profitable. In the meane time concerning good things to be asked, and the maner, how to aske them, the most common forme of praying, called Our Lords Prayer, (The Pater noster) is here especially explicated: as that which excelleth al other set formes of praying in diuers respects

The connexion of the Article, precedent and following.

The Pater noster excelleth

al other Prayers, in
 Auctoritie,
 Perfection,
 Vtilitie,
 Necessitie,
 Breuitie,
 and Order.

The contents.
 Diuided into
 nine partes.

al other Prayers, in
 Auctoritie, Perfection, Vtilitie, Necessitie,
 Breuitie, and Order. For the Author is Iesus Christ;
 The Eternal Wisdom of God. Who hath made it so
 Perfect, that it conteyneth al things needful to man-
 kind. It is a most Profitable prayer, because it is most
 grateful to God, as being composed by his onlie be-
 gotten Sonne: & because in it we nor only speake to
 Almighty God in the name of Christ, his Sonne our
 Lord (as in al other prayers) but also in his very
 wordes. It is also most Necessarie of al prayers, be-
 cause it is expressly ordained, and commanded by the
 same our Lord & Sauour. The Breuitie is admirable,
 for in very few wordes, we aske al things that may
 be rightly desired: and we may very easily lerne it, &
 with facilitie often recite it. Finally, it is diuinely dis-
 posed in most conuenient Order: directing vs first to
 aske our heauenlie Father, that which pertaineth to
 his owne most honour: secondly al spiritual things
 belonging to our selues, and al the elect in future
 glorie: then spiritual good things in earth. After
 which we aske also temporal and corporal neces-
 saries: And withal to be disburdened of al sinnes:
 and deliuered from al other euils, spiritual and tem-
 poral: present, and in danger to come; which might
 hurt vs in soule, or bodie. Al which we must aske
 with constant hartie desire. And so this most excel-
 lent Prayer, consisteth of a Preface, and seuen Peti-
 tions, with a Conclusion. As wil more particularly
 appeare in the Articles following.

*In the Preface of our Lords Prayer, we in-
 uocate Almighty God, Father of al men
 by creation, conseruation, and redemption.*

ARTICLE 15.

Prefaces in
 speech to mor-
 tal men are to

Secular Orators, and discrete Clients, desirous to
 obtaine their requests of other men, comonly vse
 some Preface, before they propose their suits. For
 that

33. 14. v. that it might seme an arrogant demand, which is abruptly vttered in commanding termes, without anie word of supplication. As if in bare wordes, the needie shal say to a rich man: Geue me meate, clothes, &c. he shal rather auert the others affection from him, then moue him to compassion. Whereas the due maner of asking with submissiue humilitie, and shew of grateful acceptance of desired benefite, procureth beneuolence. So in prayer to God, examples of Holie men teach vs, to vse some preface before we expresse the thinges, which we desire. Yet not to the same end, when we pray to God, as when we are suiters to mortal persons. For we neede not by preuention to craue Gods beneuolence towards vs. Who alwayes preuenteth vs with his grace. Without which we can neither aske, nor desire anie good thing, nor thinke a good thought. Neither must we endeouour to change Gods wil: which is immutable: but we must make such prefaces in our prayers, which we offer to God, as are fitte to sturre vp, and to moue in our selues, assured confidence of Gods perpetual good wil, to doe that which is best, both for vs, and others, for whom we pray. So Abraham prayed six times without intermission, for the saftie of Sodom, interposing special prefaces, not to moue God to vse mercie, which needeth not, for he is alwayes most merciful: but to moue him selfe to more confidence, and other vertues by actual profession of his Faith, and Hope in Gods Goodnes. With such a preface also Moyses begane his prayer for the children of Israel, confessing their most [heinous sinne, in making to themselves goddes of gold.] praised Gods infinite mercie, saying [Dominatour Lord God, Merciful and Clement, Patient, and of much compassion, and true; which kepest mercie vnto thousandes (bowing withal flatte vnto the earth, and adorning) then proposing his petition, he said: (If I haue found grace in thy sight, o Lord, I

moue them to beneuolence; But in prayer to God, they are to moue the suppliants vnto a right disposition of mind.

beseech thee, that thou wilt goe with vs (for it is a stiffe necked people) and take away our iniquities, and sinnes, and possesse vs] Salomon in the Dedication of the Temple, begane his deuout prayer, with a preface of praises, and thankesto God, for his benefites, formerly bestowed, and for promises made, saying [Blessed be our Lord the God of Israel, Who spake by his mouth to Dauid my father, and in his owne handes hath perfected it, &c.] And by acknowledging great benefites receiued, and confidently expected, confirmed his owne hart, & others in God, and so made their prayers more acceptable.

1. Reg. 3. v.
15. 16. 20. 35

Christ com-
mandeth to
 vse a Preface
 in our prayers.

No creature
 especially a
 sinner might
 presume to cal
 God his father
 vales we were
 so comman-
 ded.

By this title
 we conceiue
 assured hope.

2. Aboue al other examples, is Our Lords owne practise, and precept. He for our instruction vsed to make prefaces in his prayers. As when he raised Lazarus, when he prayed in presence of his Apostles: (the night before his Passion.) And he taught his Disciples, and in them al Christians, to beginne the most ordinarie prayer, with a preface, saying [Thus shalt thou pray: Our Father which art in heauen] By which few wordes, if we rightly consider them, our confidence may be strongly confirmed, in that we are warranted to cal God, our Father, seeing we doe it by Gods commandment. For other wise it were extreme presumption, that a lump of earth, a base seruant, a guiltie offender, should cal our Lord God Almighty (the Lord of heauen & earth: the Iudge of the whole world) by the honorable, and amiable name of Father. But [we being admonished by wholesome precepts, and taught by diuine institution, are embold-
ned to say (without which precept and warrant, no creature might presume to say) Our Father] Wherefore seeing we may and must so speake to our Lord God: our confidence is thereby exceedingly strengthened: because by this title of Father, faithfull supplicants may wel conceiue assured hope, that God of his fatherlie affection, by which he wil be called our Father, wil also

1. Ion. 11. v.

431

cb. 17. v. 1.

Luc. 22. v.

41.

Mat. 6. v. 3.

Luc. 11. v. 2.

Rom. 8. v.

25.

Gal. 4. v. 6.

will also as a Father, heare the prayers of those whom he voutsafeth to make, and acknowledge to be his children. For children euen by filial right, often obtaine their requests from paternal affection, when seruants are refused, and strangers repelled. Likewise, by this name FATHER, we are put in minde to reuerence and honour God, not only for feare, but also with filial loue [For the sonne (saith the Prophet Malachias) honoreth the father. If I then be the father saith the Lord of Hostes: Where is my honour? And if I be the Lord, where is my feare?] By this name of Father, we are also admonished to imitate God in doing good to al. For the sonnes ought in al good thinges to folow their fathers example. Otherwise it will be iustly reproched vnto them by their father [I haue brought vp children, and exalted them, but they haue despised me,] And our Lord expressly chargeth al his children, saying [Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heauen. Be ye perfect, as your heauenlie Father is perfect. Be ye merciful, as al so your Father is merciful.]

Ye are admonished to reuerence, feare, and loue God,

And to imitate God.

3. Moreouer this word [Father] is so largely extended, that in regard of al men yet liuing in this world, God is Father (in a general sense) not only by creation, cōseruation, & redemption of al, but also by fatherlie affection. For [he would haue al to be saued, & to come to the knowlege of truth] Al are his creatures, ordayned to his glorie, and (if themselues wil cooperate) to their owne good. [Is not our Lord thy Father (saith Moyfes to al the people iust or vniust) that possessed thee, and made thee, and created thee? Al expect of thee (saith the Psalmist to God) that thou geue them meate in season. Thou geuing, they shal gather it, thou opening thy hand, al shal be filled with bountie. But thou turning away the face they shal be troubled: thou shalt take away their spirite,

God would haue al to be saued.

And wil haue his seruants to pray for al to him, as our common Father.

and they shal faile, and shal returne into their dust] For as God alone created al, so he only conserueth al. And concerning redemption of al mankind, without limiting or excluding anie, our Lord saith by his Prophete Osee [Out of the hand of death, I wil deliuer them: from death I wil redeme them: I wil be thy death ô death: thy bitte wil I be ô hel] Conformably thereto saith Malachias [Is there not one father of vs al; hath not one God created vs?] There is one God (saith S. Paul) the father of al. This our one God, common father of al, as Holie Scripture often witnesseth [Hath geuen commandment to euerie one concerning his neighbour] In which regard, and in this general sense al hauing one Father, Gods seruants doe pray for al, euen for the most wicked, that they may be conuerted, excluding none in the common prayer, when we say [Our Father which art in heauen]

God is more particularly the Father of the faithfull. And most especially of the iust.

ARTICLE 16.

That God is more peculiarly called the father of the faithfull, is proued by holie Scriptures. In the old Testament.

BY the holie Scriptures it is no lesse cleare, that as God in a general sense, is Father of al men: so in a stricter sense, he is the Father of the peculiar people, whom he hath selected to serue him in true Faith and Religion: and yet more especially, he is the Father of the iust, who are more neerely ioyned vnto him, by sanctifying grace. Of the former sorte are al the members of the militant Church: of the other are those only, who are ioyned vnto him, not only in faith, but also in charitie. So in the old Testament and Law of Moyse as S. Paul describeth their state [Al the children of Israel were vnder the cloud, al passed through the sea: but in the more part of them, God was not wel pleased, for they were ouerthrowne in the desert]

2. For distinction sake therfore of the faithfull from Infidels, in the beginning of the world, some were called

called [the sonnes of God] and consequently God was their father, in more special manner, then of others described by the title of the sonnes and [daughters of men] God himselfe not only would be peculiarly called the God of Abraham, God of Isaac, and God of Iacob, but also the father of the whole people of Israel, for he called them his sonnes, saying [My first begotten sonne is Israel.] And said to King Pharao [Dismiss my sonne, that he may serue me] Our Lord also said to the same people by his Prophete Ieremie [Cal me thy Father. And I said: Thou shalt cal me, Father: and shalt not cease to walke after me. I am become a father to Israel, and Ephraim is my first begotten.] And by Malachias he expostulateth with his people their ingratitude, for this title of Father, saying [If I be your father, where is my honour] signifying, that it was a singular contempt not to esteeme his loue, in that he would be their Father.

3. Christ our Lord doth very often admonish the faithful, that God is their Father in more special sorte, then he is of other peoples, and persons, which beleue not in him [Be not like to the heathen, for your Father knoweth what is needful for you] plainly calling God otherwise father of the faithful, then of the heathen. [Let your light shine before men, that they may glorifie your Father] Your father is perfect, your father is merciful] and the like. S. Paul also declareth the same difference by the title of adoption, saying to the Christian Romanes [You haue received the spirite of adoption of children, in which we crie: Abba. Father] but in greater grace of the Law of Christ, then the Iewes could doe, by the Law of Moyse. And of this Paternitie of God, in respect of his Christian children, the same Apostle speaketh in most of his Epistles: where most commonly he wisherh [Grace and peace from our Father [God the Blessed Trinitie] and from our Lord Iesus Christ] as he is Man, our Redemer and

Savi-

By Christes
testimonie.

By S. Paul.

By S. Peter.

And by Iſaias
the Prophete.

Sauour, Who also in his manhood is our Father, in that he bought vs, by his death, regenerate vs. And as S. Peter writeth, hath begotte vs againe [according to his great mercie, hath regenerated vs vnto a liuely hope, by the Resurre& ion of Iesus Christ] whom also the Prophete Iſaias, amongst other titles, calleth [The Father of the world to come.]

God being euerywhere ; Heauen as the most excellent place, is called his Seate, & Kingdom.

ARTICLE 17.

God is euery
where, accord-
ing to his
power, pre-
sence, and ef-
sence.

Heaueu is my Seate, and the earth is my foote-
stoole, saith our Lord. Doe not I fil heauen, and
earth:] Not that God is conteyned in heauen & in
earth, or in one, or in manie, or in al places. For he is
Immenſe, and can not be conteyned in place, nor in
time, but he conteyneth and exceedeth al places, al
times, and al other things. He is incomprehenſible,
eternal, and is euerywhere, according to his Power,
Preſence, and Eſſence, infinitely more powerable
then anie King in his Kingdome: more preſent, then
the Sunne at cleareſt noone day:] more eſſential then
the Soule in a liuing man. But why then is God ſaid
to be in heauen, rather then els where? We anſwere:
Becaufe God in heauen, as in his ſplendent court,
ſheweth his glorie to the bleſſed Angels, and other
Saintes, in whom he viſibly reigneth: and by commu-
nicating of himſelfe, maketh them glorious,

But ſheweth
his glorie, only
in heauen.
And therefore
there is more
frequent men-
tion of Gods
being in hea-
uen.

2 Which his ſpecial maner of being in heauen, much
excellerh his being in other places. And therefore
more frequent mention is made therof, then of his
being elswhere [I liſt vp my hand (ſaid Abraham) to
my Lord God moſt High, poſſeſſor of heauen and
earth. You haue ſene (ſaid God himſelfe) that from
heauen I haue ſpoken to you. From heauen he made
thee to heare his voice (ſaid Moyses to the people) that
he might teach thee. Heauen is the Lords thy God, &
the heauen of heauens. Looke from thy ſanctuarie,
and

and thy high habitation of heauen, and blesse thy
people Israel; and the land which thou hast geuen
vs.] So prayed Moyles. So al other Prophets, good
Priestes and Levites, so al the faithfull praying to God
often expresse his being in heauen. Signifying thereby,
that he is in more excellent maner there, then in o-
ther places. Who neuerthelesse is euerywhere, & in
euerie thing, otherwise nothing could consist.

3. Why so often mention is made, in the holie
Scriptures, and particularly in this our most dayly
common prayer, of Gods special and glorious resi-
dence in heauen, there be manie great reasons, most
worthie of our consideration. First we are here to
meditate Gods most high Maiestie, who reigneth in
Incomprehensible glorie; and our owne baseness in
miseries [God is in heauen, and thou art vpon earth]
and yet wil he make vs partakers of the same glorie;
in such measure, as is vnmeasurable. Secondly we
must remember that earth is the place of our pere-
grination, heauen is our home [We haue not here
a permanent citie; but we seeke that which is to
come] Thirdly we must desire the thinges that are in
heauen, & contemne this world [If you be risen with
Christ, seek the thinges that are aboue; where Christ
is sitting on the right hand of God. Minde the thinges
that are aboue, not the thinges that are vpon the
earth.] Fourthly remember that if we gaine not hea-
uen, we must eternally be damned in hel. There are
no moe, but two places, to which al shal be finally,
and eternally adiudged. Al shal be either on the right
hand, or on the left hand of Christ our Iudge. To the
one sort he wil say [Come ye blessed, possesse you the
kingdome prepared for you] To the other he wil
say [Get ye away from me, you cursed into fire euer-
lasting; And these shal goe into punishment euerla-
sting; but the iust into life everlasting.] Euer liuing
with our Father, which is in heauen.

Points of me-
ditation vpon
the word hea-
uen.

116 102.4. AN ANSER OF
*In the first petition We pray, that Gods name
 may be honored by al: & dishonored by none.*

ARTICLE 18.

Gods honour
 is first of al to
 be desired.

AS in other actions, so especially in prayer, 1 Cor. 10.
 Gods honour is to be desired in the first place, 7. 31. 32.
 before al other things. And therefore hath the
 Eternal wisdom, our B. Sauour taught vs, first of al
 to pray our heauenlie Father, that he wil voutsafe to
 power out his abundant grace vpon al which liue in
 this transitorie world, that his owne holie name may
 be honoured by al, and dishonored by none. Which
 thing as none must be wanting to desire: so neither
 must anie faithful person omitte to aske it of God,
 neither must anie despare that it can not be done, but
 must know, that it is possible on the behalf of God:
 who offereth sufficient grace to al, and wil geue it
 effectually to manie, whom himself knoweth. And
 finally this desire shal be fulfilled in al the elect, and
 blessed children of God, who shal eternally praise
 him, not only for his owne incomparable excellen-
 cies, and for his gracious, & glorious giftes bestowed
 vpon his true seruants, al his Sainctes; but also in re-
 spect of the damned, for his mercies to wards them,
 and his grace sometimes offered vnto them, and for
 his iustice, executed vpon them; because they would
 not cooperate with his grace, nor participate of his
 goodnes.

Apoc. 19. 7.
 1. 3.

The same was
 also taught in
 the old Testa-
 ment.

1. This our obligation to desire & pray that Gods
 name may be halowed and glorified aboue al, was al-
 so intimated vnto vs by himselfe, in the first of the
 tenne commandments, as a preface to the whole
 Law: when he said [I am the Lord thy God, mightie,
 ielous. In other places (he saith) his name is ielous. Exo. 15. 7.
 God is an emulaturour. I the Lord: this is my name: I
 wil not geue my glorie to another] and the like. In
 zeale of Gods honour, that infidels should not take
 occe-

Exo. 34. 14.
 1. 3.

occasion to blaspheme Gods name, Moyses prayed for the people, when they deserved to haue bene destroyed, [lest the Egyptians should haue said, that he had brought them forth, that he might kil them in the mountaines.]

Exod. 11. v.
12.

Num. 11. v.
11.

2. 17.

1. Reg. 18. v.
1. 11.

7. 11.

16. 40.

Dist. 11.

7. 5. 6.

14.

15.

1. Reg. 19. v.
10. 14. 16.

3. Examples of such, as before al other desires, sought the honour of Gods name, are innumerable in holie Scriptures; we wil here only touch two or three Phinees the sonne of Eleasar, the sonne of Aaron, was highly commended and rewarded, for his zeale of Gods honour, by our Lord himselte, saying [He hath Priest. auerted my wrath from the children of Israel. And because he was moued with the zeale (against the carnal and spiritual adulterers) that my self my not destroy the children of Israel in myne owne zeale: there shall be to him the couenant of Priesthood for euer: because he hath bene zealous for his Gos; and hath expiated the wicked fast of the children of Israel] the great Prophete Elias, moued with seruient true zeale of Gods honour, feared not to present him self before Achab King of Israel, an Idolater, who sought to kil him. To whom he boldly auouched, that [not he, but Achab himself troubled al Israel: by forsaking the commandment of our Lord, and folowing Baalim] He forthwith for edification of the staggering people, halting between God, and Baal (God miraculously concurring) conuincd four hundred & fiftie false prophets of Baal, and caused them al to be slaine] according to the Law of God. And the same King Achab, and Iezabel stil persecuting him, he sincerely said of himself, euen to an Angel sent to him from God [with zeale haue I bene zealous for our Lord, the God of Hosts: because the children of Israel (of the schismatical tribes) haue forsaken thy couenant.] An other example of great zeale also, but not so pure, yet commendable & rewarded by God, is recorded of Iehu king of Israel, who being annointed King by the same ordi-

Examples of
special zeale of
Gods honour

Phinees the

Elias the Pro-
phete.

Iehu King of
Israel,

nance of God: and meeting with Ionadab, the sonne
of Rechab (a zealous religious man) and agreeing by
mutual promise, each to other, to promote Religion
against Idolaters, Iehu said to him [Come with me,
and see my zeale for our Lord] Which in fact perform-
ing [he slew al that were leitt of Achab in Samaria,
til there was not one] then by a stratageme gathered
and inuironed al the worshipers of Baal that could
be found: and so destroyed them, together with Baals
temple, and in the place where it stood made a com-
mon lakes. And our Lord said to Iehu: Because
thou hast diligently done that which was right, and
that pleased in myne eyes, and done al thinges that
were in my hart, against the house of Achab: thy chil-
dren, shal sitte vpon the throne of Israel, to the fourth
generation] Loe this was the temporal reward, for a
good and zealous worke, done by an euil man. For as
the sacred historie expressly reporteth [Iehu obserued
not to walke in the Law of our Lord, the God of Is-
rael in al his hart: for he departed not from the sinnes
of Ieroboam, neither forsooke he the golden calves,
that were in Bethel, and Dan]

He had tem-
poral reward,
nor being ca-
pable of eter-
nal.

The Holie
Prophets of-
ten admoni-
shed the Iewes
to honour the
name of God
aboue al.

4. Conformable to these examples; & the decrees
of diuine Law, al the Prophets doe also teach that the
honour of Gods name, is to be desired first in order
of al petitions, euen before mans saluation. For what-
soeuer is most esteemed and most desired, the same to
euerie one is their god: and if it be not God the Crea-
tor, it is a false god. Therefore sayth the Royal Pro-
phete to God our Lord [There is not the like to thee,
amongst goddes, ô Lord; and there is not according to
thy workes. Al nations shal glorifie thy name. Poure
out thy wrath vpon the Gentiles, that haue not
known thee, & vpon the kingdomes, that haue not
inuocated thy name. Fil their faces with ignomie, and
they wil seeke thy name ô Lord, and let them know,
that L o r d, is thy name, Thou onlie the Highest in
al

Psal. 83. v.
89.

Psal. 73. v. 8.

Psal. 82. v. 29.
19.

at the earth. O Lord our Lord, how merueilous is thy
 name in the whole earth! In the name of our Lord
 we shal be magnified. Bring to our Lord glorie and
 honour: bring to our Lord glorie vnto his name. Arise
 Lord, helpe vs; & redeme vs for thy name. I wil blesse
 thy name for euer and for euer. Let al flesh blesse his
 holie name for euer, and for euer and euer] Iſaias
 forsheweth that Christians especially shal preferre
 Gods name aboue al other desires [You shal say
 in that day, Confesse ye to our Lord, and inuoc-
 cate his name. Remember that his name is High. In
 al the Iles of the sea, the name of our Lord the God
 of Israel (shal be knowne) o Lord thou art my God, I
 wil exalt thee, and confesse to thy name. Thy name,
 and thy memortall are in the desire of the soule, My
 soule hath desired thee. Only in thee, let vs remember
 thy name. Euerie one that inuocateth my name (saith
 our Lord) for my glorie haue I created him, formed
 him, and made him. For my names sake I wil make
 my furie far of, and for my praise I wil bridle thee.
 For this cause shal my people know my name in that
 day. Because thus saith the High and eminent, that in-
 habiteth eternitie, and his name is holie, dwelling in
 the high, and holie place] Likewise Ieremie prophe-
 cie h that God wil [poure out his indignation vpon
 the peoples, that shal not inuocate his name. Thou
 Lord art in vs, and thy name is inuocated vpon vs,
 forsake vs not.] Our Lord saith by his Prophete Eze-
 chiel [I turned away my hand, and did for my names
 sake, that it might not be violated before the Gen-
 tiles. But if in this also you feare me not, and shal pol-
 lute my Holie name any more, &c.] So Daniel and
 the other Prophetes testifie, that God requiring
 that his name be honoured aboue al, also rewardeth
 them that performe it, & punish those that neglect it.
 5. No meruel therfore, that Christ our Sauour
 expressly teacheth, and commandeth al his children

An Ifore she
 that Christi-
 ans shal desire
 the same in
 the first place.

VVe must
 both pray, and

endeavour, that
Gods name
may be hono-
red by al.

in the first petition to pray our heauenlie Father, that
[his name may be sanctified, loued, and honored by
al, yea also by those, by whom it is as yet blasphemed,
hated, and manie wayes dishonored. Which docu-
ment is often inculcated, as wel by our Lord himself,
as by his Apostles, admonishing al to beware of
scandalizing the weake, by whom God may be dis-
honored, or blasphemed: but to edifie others, that
God may be honored, and his name sanctified. For
that implicitly the honoring or dishonoring of
Gods name, is the acknowledging, or denying of God.
Especially the ascribing of the name of God to anie
creature is direct blasphemie, against God. As S. Luke
in his sacred Historie, of the primitiue Church, hath
recorded the terrible example of King Herod, who
for admitting the flatterie of vaine people, account-
ing him as a God, and [not geuing honour to God,
was strooken by an Angel, and being consumed of
wormes, gaue vp the ghost] So he perished, and the
people most greuouly sinned, in presuming to ho-
nour a wicked man with the name of God.

*We pray more particularly, that we,
which beleue in God, may ever haue
grace to glorifie his name.*

ARTICLE 19.

BY the recited holie Scriptures it is sufficiently
clear, that we are bound to desire & to pray, that
al men may praise the holie name of God. And be-
cause ourselues are especially obliged to doe the
same, we must pray for grace to performe it. Remem-
bring that as without Gods especial grace [we can
doe nothing that is good: so we can doe al thinges
(necessarie) in Christ that stréngtheth vs] When there-
fore we recite these holie wordes, [Halowed by thy
name] we must desire in hart, and sincere minde that
the

Albeing bound
to honour
Gods name,
we must pray
for grace to
performe it.

Philip. 4.
13.

CHRISTIAN DOCTRINE. 311. 19.

the same, through Gods special gracious gift, be now and euer done by our selues. Which is the second, & more particular sense of the same sacred wordes.

2. And for so much as mention is here made, of the name of our heauenlie Father, when we say [Halowed be thy name] We must consider in our cogitation, that no name nor names can sufficiently expresse or notifie vnto vs, the immense great excellent, and incomprehensible Diuine Maieftie. Which otherwise for mans smal capacitie, is commonly proposed by these ordinarie names & titles: God; Our Lord: The Lord of hosts: The Omnipotent, The highest, Lord God: Lord of Lords: God of heauen: God of mercie: God of peace: and the like. Also proper to our Lord God only, that they agree to no creature whatsoever. Yet are they al so improper to the diuine nature itself, that they are in sufficient to declare the same, as a Definition, or essential Etymologie therof.

3. The next name (though also improper, & insufficient) is the name which himself reuealed to Moyse [HE WHICH IS] importing the most absolute perfect being: because he onlie, and nothing els is without beginning. Is of himself eternal, without mutation. Without limitation, consisting only, of, by, and in himself. And so this name signifieth to vs, the very infinite Immensitie of Gods substance. To vs, I say, it so insinuateth, but so that we can only perfectly know: that he is, but not perfectly know, what he is: and that he exceedeth, and excelleth the knowledge and capacitie of al more creatures. This is God, our onlie God, whose name we must honour & sanctifie. And pray, that by his special grace we may duly honour, his name, saying [Halowed be thy name.] These in chariottes, these in horses, but we wil inuocate in the name of the Lord, our God. Who shal not feare thee o Lord, and magnifie thy name; because thou onlie art holie] of thy self: al others that are holie, are holie by thee.

God is signified to vs by many names.

His most proper name reuealed to vs, is, HE WHICH IS.

We know that God is: but not, what he is.

Al true Christians doe also pray, that themselves and al others, may loue, honour, and inuocate the holie name, I E S V S.

ARTICLE 10.

The Holie name I E S V S is to be especially honored,

BEsides al other names of God pertheyning to his eternal Deitie, the holie name I E S V S, which is proper to his Humanitie, and signifieth SAVIOVR, is to be singularly honored of al mankind. And therefore we are bond to pray that by vs, and al others it may be honored. For it is a general rule, stil to be remembered, that we are bond to pray for grace to performe, what thing soeuer we are bond to doe, because of ourselues without Gods special grace, we can not doe the very least good thing. And that this name I E S V S is, and ought to be of singular estimation, especially amongst Christians, is proued by manie holie Scriptures.

Mat. 1. 9. 11.

Sap. 8. 9. 11.
2. Cor. 1. 9. 11.

It was prefigured, and prophesied in the old Testament,

1. First this holie renowned name was prefigured by the new name geuen to Ioseph the Patriarch called [The Saviour of the world] for that he saued al Egypt, and the countries adioyning from perishing by famine. Which figure is more excellently fulfilled by our B. Saviour Iesus Christ, sauing men from sinnes. It was also prefigured by changing [the name of Osee (who was cheefe temporal Assistant, & Successor to Moyses) into Iosue] which in Hebrew is the same that Iesus. As appeareth by the same Hebrew letters: only differing in the pointes, which were added long after, And S. Steuen in his Sermon, called the same Iosue Iesus, saying to the Iewes, that [their fathers entred into the promised land of Chanaan vnder the conduct of Iesus] Likewise S. Paul writing to the Hebrews, calleth him by the same name, Iesus. Moreouer the Prophet Isaiah, foretolded this holie name, and office of a Saviour, saying to future Christians } You shal draw

Gen. 41. 5.
41. 45.New, 13. 9.
17.

A. 7. 7. 9.

Heb. 4. 7. 11.

I. 4. 12. 7. 11.

water

[Is. 12. 3.] waters in ioy, out of the Sauours fountaines] Also
[Is. 44. 3. v. 12.] Abacuc in another propheticall Canticle, expresth
this ioyful holie name, saying in the person of the
Christian Church [I wil reioyce in our Lord, and wil
reioyce in God my I E S V S] SAVIOVR, in the
Chaldee Bible, R E D E M E R.

3. More clearly in the new Testament. The Arch-angel Gabriel, immediatly before Christs Incarnation
declared this holie name to the B. Virgine, saying, [Thou shalt cal his name I E S V S.] Againe God also
by an Angel revealed the same to Ioseph, the holie
Spouse of the immaculate Virgin Mother, with the
interpretation and reason therof saying [Thou shalt
cal his name I E S V S. For he shal saue his people
from their sinnes,] And accordingly when he was
circumcised the eight day from his birth, [His name
was called I E S V S, which was called by the Angel
(saith the Euangelist) before that he was conceiued
in the Wombe]

4. S. Peter with great fortitude and magnanimi-
tie, auouched to the persecuters of the Christian
Church, that [there is no other name vnder heauen
geuen to men, wherein we must be saued] but this most
holie name I E S V S, which is SAVIOVR) In this
therfore al the holie Apostles gloried, when [they
went from the sight of the (Iewish) counsel, reioy-
cing, because they were accounted worthie to suffer
reproche, for the name of I E S V S] By this potent
most holie name, diuels were cast out of men, and
therupon [The name of our Lord I E S V S was mag-
nified]

5. S. Paul also testifieth that a part of Christs glo-
rie, which he merited by his Passion, consisteth in the
honour of this name, I E S V S, saying [Because he
humbled himself; made obedient vnto death, euen
the death of the Crosse: For the which thing, God, al-
so hath exalted him, & hath geuen him a name, which

It was im-
posed to Christ
by Gods com-
mandment.

Our saluation
is by I E S V S
our onlie Sa-
uiour.

Part of Christs
glorie consis-
teth in the
honour of this
name I E S V S.

is aboue al names: that in the name of I E S V S, euerie knee bow of the celestials, terrestrials, and infernals] This Apostle also expressly prayeth [That the name of our Lord I E S V S Christ, may be glorified in Christians: and they in him: according to the grace of our God, and of our Lord I E S V S Christ] Neither is it to be sleightly passed ouer, without due consideration, that this most glorious name I E S V S, is so diligently recited, againe, and againe repeted, by the holie Euangelistes, and Apostles, faire more often (as the Christian reader may easily obserue) for honour sake, then for necessarie explication of the things vttered. In so much that in the new Testament of I E S V S Christ, this most blessed name I E S V S, * is neere a thousand times recited. Wherfore seing it hath pleased the Eternal Creator of heauen and earth, and of al things that are in them, to make vs poore creatures, his adopted children, by Christ I E S V S, his onlie Begotten Sonne: we hartely pray, and besech him, that through his special grace, as wel by al men in the whole world, as particularly by vs, which profess him our heauenlie Father, his name, the Omnipotent One God, the most blessed Trinitie, the Father, and the Sonne, and the Holie Ghost, with Christ I E S V S God & Man, euer be sanctified world with our end.

1. Thes. 1. 9.
11. 12.

919.

Rom. 1. 9.
7 Cs.

*In the second petition we pray, that God
will accomplish his glorious king-
dome of al the Elect.*

ARTICLE 21.

Next after
Gods glorie in
himself, we
must pray for
the accomplish-

OUr cheefe desire, and first prayer must be that God may be glorified aboue al, which is the summe of the first petition. In the next place we are to desire and aske life euerlasting, which is the Kingdome of heauen, prepared for al the Elect of God, where he reigneth with al his Saintes. Therefore

we pray our heauenlie Father, that as he hath decreed, and in part fulfilled the same in the holie Angels, and other his glorious seruants, already reigning with him in heauen: so he wil wholly accomplish it in al the rest, that al may be consummate in him. For wheras God in himselve most perfect, euer from al eternitie, is most glorious, not needing anie other, yet of his infinite goodnes, he created the vniuersal world, & therin ordained Angels, and men, his rational creatures, to be participant of his glorie, that he reigning in them they also may reigne with him [Behold the tabernacle of God with men, & he wil dwell with them and they shal be his people.]

ment of his
glorious
Kingdome.

2. The accomplishment of which glorious Kingdome the Prophets of God haue foreshewed. Moyses saying in his Canticle of thanks, and praises to God for the Israelites deliuerie from Ægypt, and passage through the sea [thou ô Lord in thy mercie hast bene a guide vnto the people, which thou hast redeemed, & in thy strength thou hast carried them vnto thy holie habitation. Our Lord shal reigne for euer and euermore.] In like maner the Royal Prophete often foreshewed, and desired the accomplishment of the heauenlie Kingdome [Our Lord (saith he) shal reigne for euer and for euer and euer. I beleene to see the good thinges of our Lord, in the land of the liuing. Our Lord shal sitte King for euer. Our Lord wil blesse his people in peace. Euen as the Hart desireth after the fountaines of waters; so doth my soule desire after thee o God. My soule hath thirsted after God the strong, the liuing: when shal I come, and appeare before the face of God. How beloued are thy tabernacles o Lord of hosts! My soule couereth, and fainteth vnto the courtes of our Lord. My hart, and my flesh haue reioyced towards the liuing God. Woe is to me that my sejourning is prolonged. My soule hath bene long a sejourner. I haue cried to thee o Lord, I haue said: Thou art my hope: my portion in the land of

The Prophets
foreshewed &
desired the fi-
nal establish-
ment of the
glorious
Kingdome.

the leuing. Attend to my petition: Thy kingdom is a kingdom of al worldes: and thy dominion in al generation, and generation. Our Lord wil reigne for euer. thy God o Sion in generation and: generation] ^{P/144. v, 13, P/41, 143, 7.10,} Thus the Psalmist in the person of al the iust vttereth his desire of the eternal glorious Kingdom of God. For which we Christians pray to our heauenlie Father, saying [Thy kingdom come] of which kingdom also the wiseman speaking, teacheth that al the iust shal there reigne as kinges saying: [the iust shal iudge nations, and shal haue dominion ouer peoples, and their Lord shal reigne for euer (& so they shal reigne with him in the same blessed kingdom) If therfore ^{Sap. 3. 7. 8,} (saith he) you be delighted with thrones, and with scepters, o ye Kinges of the people, loue wisdom ^{eb. 6. 7. 12,} that you may reigne for euer.]

Al other temporal powers are trable-some transitorie and dangerous.

3. Not anie worldlie Kingdom, nor worldlie Dominion, Princedom, nor Prelacie, nor other temporal power, or office is intended by our Sauour in this petition [Thy kingdom come] but only the kingdom of heauen. This is it which S. Iohn Baptist. Christ himself, and his Apostles preached, requiring for the gayning therof, Penance, and other good workes. [Doe penance (saith S. Iohn) for the kingdom of heauen is at hand] Our Sauour preached the very same ^{Mat 3. v. 3. ch. 4. 7. 17, Luc. 9. 2. 12,} [Doe penance, for the kingdom of heauen is at hand] Euen so he sent his Disciples [to preach the kingdom of God] which is properly the kingdom of iustice in this life, & of glorie in heauen. And withal our Lord admonisheth, not to be ouer-solicitous for ^{Mat. 6. 9. 33} worldlie necessities, but promiserh that to those which first seeke iustice, and therby seeke heauen, he wil geue also other thinges, so farre as they are necessarie. The kingdom of heauen is it, which our Lord promised to his holie Apostles (when Iudas the traitor was parted from them, immediatly before his ^{Luc. 22. 32,} Passion, saying [I doe dispose vnto you, as my Father ^{29, 30,} hath

hath disposed to me, a Kingdom, that you may eate & drinke (enjoy al spiritual good desires) vpon my table, in my kingdom; and sitte vpon thrones, iudging the twelue tribes of Israel.] When this kingdom shal be complete, then wil al that shal enjoy the same, render al thanks incessantly saying [We thanke thee o Lord, God Omnipotent, which art, and which wast, and which shal come: because thou hast receiued thy great power, and hast reigned. I heard a voice (saith S. Iohn the Apostle) as the voice of a great trum-pette, and as the voice of manie waters, and as the voice of great thunders saying. Alleluia: because our Lord God Omnipotent reigneth. Let vs be glad, and reioyce, and geue glorie to him: because the Mariage of the lambe is come: and his wife (the glorious Church) hath prepared herself] This is that vnspea-kable eternal, blisse, glorie, & euerlasting life of al the elect, to be assembled in heauen, and there to reigne with God: for the which our B. Sauour teacheth & commandeth vs to pray, to our heauenlie Father [Let thy kingdom come] Complete thy Church militant: make it al triumphans.

*We also pray that God wvill stil propagate,
and euer conserue his militant Church,
to the end of this wvorld.*

ARTICLE 22.

BVt forsomuch as it is impossible for anie to at-taine vnto the kingdome of glorie, vnles they fist enter into the kingdome of grace (for grace is the seede, and glorie is the fruite) and forsomuch as both grace and glorie, are the proper giftes of God (for our Lord geueth grace and glorie) grace in this life, in the militant Church, and glorie in heauen, in the triumphant. We must also desire and pray that the militant Church, may stil be conserued and increased, euen to

The Militant Church is Gods king-dome in earth.

the end of this word, by the conuersion of al sortes of Infidels, so long as there remaine anie Heretikes, Scismatickes, Iewes, Turkes, or Paganes.

The Prophetes fore-
shewed and
desired pro-
sperous suc-
cesse of the
same militant
Church.

2. Of this kingdome of God, the Royal Prophete speaketh, foreshewing the great enlargement thereof by Christs merite, God saying to his Sonne Incarnate Aske of me, & I wil geue thee, the Gentiles for thyne inheritance: and the possession of the endes of the earth. [For which increase the same Prophete congratulating, saith to Christ [Be gyrded with thy sword vpon thy thigh, ô most mightie. With thy beaunter, & fairenes intend, procede prosperously, and reigne] Pf. 2. 7. 8.
Againe he saith [God shal reigne ouer the Gentiles. Pf. 44. 7. 4.
Mount Sion is founded, with the exaltation of the Pf. 46. 7. 9.
whole earth: The saides of the North, the citie of the Pf. 47. 7. 3.
great king] For the prosperous propagation therfore of this Christian kingdome, the militant Church; al the faithful must praise God, and stil pray, that it alwayes procede accordingly [Let thy Saintes blesse thee (saide the same Psalmist in his praise, and prayer to God) they shal tel the glorie of thy kingdome, and shal speake thy might] And with al praises, & thanks for benefites, either receiued or expected, conformable desire, and prayer, is also required. For as it followeth in the same Psalmes [our Lord is nere to al that inuocate him, to al that inuocate him in truth] Pf. 144. 7. 10. 11.
So Isaias first prayed to God for Ezechias the king and the same Ezechias, prayed for himself, and then it was reuealed which before was decreed that Ezechias should recouer health of bodie, & liue longer, and also be deliuered from the imminent great danger of his enimie, the king of Assirians. So did al the Prophetes pray to God, for the accomplishing of whatsoeuer God hath decreed. Whether they knew or no, by prophetical spirite, what was decreed. Isa. 37. 7. 4. 36.
Albeit therfore we most assuredly know, by the gift of faith, that the Church of Christ shal stil be propagated, Reg. 19. 7. 15. ch. 30. 7. 34.

ted,

ted, and conserued, yet must we stil pray for the same, adioyning our desires, and prayers, which God also respecteth, amongst other causes, for which he granteth the same things, which he for manie causes decreeth.

3. Of this Kingdome of Christ, the militant visible Church, the Archāgel Gabriel declared to the B. Virgine Mother, that [our Lord God wil geue to him the seate of David his father: and he shal reigne in the house of Iacob for euer: and of his kingdom there shal be no end] This his owne kingdome, and the greatnes and perpetual continuance therof, our Lord himself describeth, by manie parables, resembling it to seede sowne in the field, of this world: which bringeth forth fruite diuersly multiplied, some thirtiefold, some threescore, some an hundredfold. Also to good seede, wherwith cockle springeth vp, whiles men doe slepe. To mustardseede, which being smal groweth very great. To a litle leauen, which leaueth a great quantitie of dough. To hidden treasure, and to a precious stone, esteemed worth al, that anie man hath. To a nette that geathereth diuers sortes of fishes, profitable and vnprofitable] By al which & other his documēt's we are assured that the Christian true Church can not faile, to be alwayes visible, to the end of this world: yet doth our Lord instruct and command vs to repete dayly in our desire, and prayer this petitio, amongst others [Let thy kingdom come] Himself sent his Apostles, sent his seuentie two disciples, sendeth continually Pastors, and Preachers into his owne haruest; neuertheles he biddeth vs withal [to desire the Lord of the haruest, to send men into his haruest.]

*We likewise pray that God wil reigne in vs,
by his sanctifying grace.*

ARTICLE 23.

Here

Though we know by light of faith that the visible Church shal euer continue yet we pray for the same, conforming our desires thereunto.

Euerie iust
soule is also
the habitacle,
and kingdome
of God.

Here we must also desire in particular, and pray that God, the King of heauen, and earth, wil voutsafe to reigne in our soules, to direct, and sanctifie, rule, and gouerne our hartes, and bodies, senses, speeches, and actions in his Law, and in the workes of his commandments, that here, & for euer we may by his grace, be safe, and free from al dominion of the euil spirite, and of sinne: because otherwise it sufficeth not to beleue only, and [to crie, Lord, Lord] for al such as be in state if mortal sinne; that is, al those in whom sinne reigneth, are as dead members in a bodie, and by such sinne, the enimie reigneth, and possesseth the soules. And therefore we must pray, that God himself wil reigne in our hartes, and beseech our heauenlie Father; there to confirme his dominion. Not only to exclude al possession of the inueterate destroying enimie, but also al the force of naughtie concupiscence, desiring & praying God, the mightie warrier to come, and reigne in vs, to binde the enimie and to take away his weapons, and make vs his spiritual kingdom, furnished with al munition of spiritual armour in this life, that we may attaine vnto the kingdom of glorie.

WVe must pray
that God wil
make your
soules his particular king-
dome.

2. This dominion of God, ruling and directing the hartes of the iust, the Royal Prophete, and with him al Gods true seruants, desire, and pray for, in this or like maner, saying [Direct me o Lord, my King, & my God, in thy truth: and teach me, because thou art God my Saviour: & thee haue I expected al the day. Thou art the same my King, and my God. The seate of God for euer and euer. and of direction the rodde of thy kingdom (not force of men, horses, or armes, but rule and direction of Gods grace in mans hart, is his spiritual kingdom) Because our protection is of our Lord, and of the holie one of Israel our king. Let (therefore) the brightnes of our Lord God (his illuminating grace) be vpon vs. And direct thou (o God) the

Mat. 7. 7. all.

Luc. 11. 9.
[21.]

Psal. 5. 1.

Psal. 2. 7.

Psal. 124. 7.

Psal. 89. 7. 7.

the workes of our handes ouer vs: and the worke of our handes doe thou direct] To signifie more clearly this point that God as King of al, not only doth rule exteriorly in the effects of conquests and victories, but more especially internally governing the faithful soules of men, to doe that is good and iust. Isaia the Prophete saith expressly [Behold the king shal reigne in iustice: and the princes (Ministers of God, Angeles Apostles, and other Pastors) shal rule in iudgement] doing that which is sight and iust. Which is the effect of Gods grace reigning in faithful soules.

3. Christ himself plainly teacheth the same, not only to seeke the kingdom of heauen, in glorie everlasting: Which is commonly called the kingdom of God, but also he biddeth vs before al thinges [first to seeke the kingdom of God (in this life as appeaneth by his wordes adioyned.) And the iustice of him] that is, the iustice which God requireth in the faithful: signifying that without iustice by which God reigneth in faithful soules in this life, they can not be his spiritual kingdom, and that by iustice they haue his kingdom, and gouernment within them, wherof he said to his disciples [Loe the kingdom of God is within you] This he further declareth by [the ghest intertaind vnto a kings feast, at a Mariage: & found to be without a wedding garment] in whom that king reigned not, and therefore [commanded to cast him into vtter darknes, where shal be weeping and gnashing of teeth.]

4. To the same purpose of attaining this spiritual kingdom of Christ reigning in the hart by his grace, S. Paul exhorteth saying [Let not sinne reigne in your mortal bodie, that you obey the cōcupiscences therof] To others that thought themselues spiritually riche he said [Now you are filled, now you are become riche (as you thinke) without vs you reigne: and would to God, you did reigne, that we also might

And that he wil reigne in vs by his grace of iustice.

The holie Apostles teach the same to be necessarie.

reigne with you] Touching mortificatiō of vntamed passions, which reigne in the vnperfect, he saith that [Flesh and blood can not possesse the kingdom of God, neither shal corruption possesse incorruption] In respect also of this spiritual kingdom, where God reigneth by his grace, S. Peter calleth good Christiāns [A kinglie Priesthood] kinges in that they rule their passions, and priestes in that they offer good prayers, and other workes to Gods honour. The plainest summarie literal sense therfore, of this petition [Let thy kingdom come] or [Make that thy kingdome come] is, that we desire, and pray our heauenlie Father, to make complete, according to his eternal Decree, the perfect glorious kingdom of al his elect: & for the accomplishing therof to propagate, conserue, and prosper his militant Church, and spiritual kingdom in earth, vntil the consummation of this world: and that he wil voutsafe to reigne in vs, and al faithful particular soules by his sanctifying grace, that so we may perseuere liuing members in his militant Church, and be made partakers of glorie in the triumphant.

The summarie
literal sense of
this petition.

*In the third petition vve pray, that Gods
vvil (not our owne proper vvil) be so ful-
filled in earth, as it is in heauen.*

ARTICLE 24.

Gods wil, and
good pleasure
is alwayes ful-
filled.

VVE must stil obserue in al prayers, & particularly in this, that when we aske anie thing of God (as he commandeth vs to recurre vnto him by prayer, for whatsoeuer is needefull) we must not thinke, that God is mutable, or wil doe otherwise then according to his diuine good pleasure. But therfore his diuine goodnes teacheth, & cōmandeth vs to pray, that therby (acknowledging our owne necessitie, and his fatherlie care of vs) we may

1st. 11. 7. 9.

1st. 11. 7. 9.

1st. 11. 7. 9.

1st. 11. 7. 9.

1st. 11. 7. 9.

1st. 11. 7. 9.

1st. 11. 7. 9.

may sturre vp ourselues to right affections, and so become capable of his purposes, and promises, which infinitely excel al our best desires. [For what we should pray, as we ought (saith S. Paul) we know not: but the Spirite himself requesteth for vs, with groanings vnspeakable. And he that searcheth the hartes, knowe h^{ow} the Spirite desireth: because according to God he requesteth for the saintes.] The faithful not knowing what, nor how to aske, yet resigning their willes to Gods wil, their demand is according to God: it is in deede Gods wil, and therefore grateful to God, and most profitable to them that so pray. And therefore in euerie prayer it is either to be expressed, as here it is, or necessarily to be implied, that we must alwayes aske with condition, if it be Gods wil; and with resignation expressly, or implicitly to say from the hart [ô God. Thy wil be done.]

Al are bond to
resigne their
proper wil to
Gods wil.

2. Which perfect resignation is further proued to be necessarie, by manie examples and testimonies of holie Scriptures. Blessed Iob vnderstanding of the losse of al his goodes, & children, said [Our Lord

Proued by ex-
amples, and in-
structions of
holie Scrip-
tures.

gaue, and our Lord hath taken away: as it hath pleased our Lord, so is it done. The name of our Lord be blessed.] Being also strooken with a very sore boyle, from the sole of the foote, euen to the toppe of his head: and skornefully reuiled by his wife, he said [If we haue receiued good thinges of the hand of God, euil thinges why should we not receiue?] King Dauid hauing a wil to build a Temple to God, and being informed by Nathan a Prophete, that God would not haue it done by him, but by his sonne, conforming his owne wil to Gods wil: with thanks for al Gods benefites, he said [Now therfore ô Lord God, raise vp for euer the word that thou hast spoken vpon thy seruant, and vpon his house, and doe as thou hast spoken: that thy name may be magnified for euer.] The same Royal Prophete, often confirmeth this necessa-

rie rule of resigning al our desires to Gods wil [Blessed is the man (saith he) whose wil is in the way of our Lord. Deale fauourably o Lord in thy good wil with Sion. Conduct me into the path of thy cōmandment, because I would it. Teach me to doe thy wil, because thou art my God. There is no wisdom (saith Salomon) there is no prudence, there is no counsel against our Lord] Ilaia admonished the people that [God did not respect their fasting, because they were addicted to their proper wil, contrarie to Gods wil] Holie Tobias desiring rather to dye, then to liue longer, yet prayed not for the same absolutely, but with resignation to Gods wil; saying, [Now Lord according to thy wil doe with me.] So did Iudith professe that often mans wil is different from Gods wil; and then must be resigned to Gods wil. Wherupon she exhorted others saying: [Let vs say weeping to our Lord: that according to his wil, so he doe his mercie with vs] Valiant Iudas Machabeus prayed also thus [As it shal be the wil in heauen: so be it done] So other faithful lewes in Ierusalem writing to their brethren in Egypt [prayed God to geue vnto them al, an hart to worship him, and to doe his wil, with a valiant hart, and a willing mind.]

Christ especially requir-
eth resignation if mans
wil to the wil
if God.

3. Above al other proofes, our Blessed Sauours clearest doctrine and practise assureth vs, how necessarie it is both to submitte our wil to Gods wil, and also to pray sincerely that Gods wil may be done. [Thus you shal pray (saith he) Our Father, Thy wil be done, as in heauen, in earth also] proposing the example of the glorified in heauen, that the faithful may imitate them in desire, For though it be not so perfect: yet must it be according to the similitude in some sort: and so this clause of similitude, is to be vnderstood in both the former petitions, that we must desire to sanctifie Gods name, and desire his dominion in al the earth, and particularly in our owne soules

Mat. 6. 9. 10.

as it is in heauen, in al the glorious. Consider also our Lords practise; and often asseueration [I seeke not (saith he) my wil, but the wil of him that sent me. I descended from heauen, not to doe myne owne wil, but the wil of him that sent me.] And in the agonie of his Passion he prayed thus [My Father if it be possible, al thinges are possible to thee, let this chalice passe from me. Neuertheles not as I wil, but as thou wilt. If this chalice may not passe, but I must drinke it, thy wil be done] And so our Sauour biddeth vs absolutely to pray, that in al thinges, not our proper wil, but the wil of God be done.

4. With this resignation Christes Apostles tempered al their desires, willes, and purposes [I wil returne to you againe (said S. Paul to the people of Ephesus) God willing] S. Luke and other freindes, when they could not dissuade S. Paul, from returning to Ierusalem, resigning their wil to Gods, said [The wil of our Lord be done] It is S. Pauls vsual phraise in his purposes and promises to say with expresse conditions] if God wil: by the wil of God, if our Lord wil] And S. Iames expressly reprehendeth those that omitted this condition in ordinarie speech [Behold now (saith he) you that say to day, or to morow, we wil goe into that citie, and there certes wil spende a yeare, and wil trafficke and make our gaine: for that you should say: If our Lord wil, and if we shal liue, we wil doe this, or that] And S. Peter perswadeth to patience, in regard of Gods wil. [It is better (saith he) to suffer as doing wel, if the wil of God, wil haue it so: then doing ill: for they also that suffer according to the wil of God: let them commend their soules to the faithful Creator in good deedes.]

*Gods absolute vvil, called his good pleasure,
is euermore fulfilled.*

ARTICLE 25.

V v 3

Al

ALl things in God are God himself, his very substance, and nature. In him there are no Accidents, as there be in creatures. So his pure and proper

Gods absolute wil is alwaies fulfilled: his conditional wil ought to be fulfilled, but ofico is not.

wil (as his Goodnes, Power, Wildome, Iustice, and euerie Attirbure) is himselfe, and therefore is immutable, and is alwayes fulfilled, as manie holie Scriptures doe clearly witnesse. But because manie other holie Scriptures doe also testifie, that Gods wil is often transgressed by sinners: for acclaration of this seeming contradiction, Christian schooles doe explicate the same holie Scriptures, by a necessarie distinction, calling Gods wil, as it is perfect'y performed, his absolute proper wil (which is *voluntas beneplaciti*) otherwise it is his conditional wil, which alwayes ought, but is not alwayes fulfilled, which is called *voluntas signi*, because it appeareth by his Law, of commanding, or prohibiting, as by a signe, to be Gods wil. For confirmation of which doctrine, & for explication of these diuine wordes, in our Lords prayer, wherby we desire, that [The wil of our heauenly Father may be done] we shal here breefely recite some euident diuine testimonies, affirming that Gods wil (to witte his proper absolute wil) is alwayes fulfilled. And afterwards the like testimonies, that Gods wil (which is therefore called conditional) alwayes ought to be performed, but often is transgressed by sinners.

Proued by testimonies.

2. Holie Ioseph the Patriarch said to his brethren [Feare not: Can we resist the wil of God?] Enidently shewing that Gods absolute proper wil can not be hindered, but is alwayes fulfilled. Which he also explicated, saying [You thought euil against me. But God turned that into good, that he might exalt me; as presently you see, & might saue manie peoples] [Their wil was, by selling their brother vnto strangers, to hinder his aduancement, which was a greuous sinne, & a trasgression of Gods wil: yet Gods absolute wil was fulfilled, which was to draw good out of this euil, and

3rd Part.
1, Art. 3.
53.

Art 16.

Gen 50.7.
19.10.

Exo. 21.7.
16.

and by this meanes to exalt Ioseph, for al their good, and the good of Ægypt, and other nations adioyning: for the sautie of manie peoples, in the scarcitie of bread, and danger of famine. Rabfaces a heathen Infidel: the general captaine of Assirians, beseging Ierusalem, knew the efficacie of Gods wil: when threatening the Inhabitants of that citie, he said to them [Why, am I come hither without the wil of the Lord, to destroy it? The Lord said to me; Goe vp to this land, and destroy it] which he auouched hauing vnderstood that the Prophets had so told them. And acknowledged truly that the wil of God, can not be hindered; but he erred, not knowing that God in deede would haue him to come, and only to assault them, but not to destroy them.

3. More assuredly the Royal Prophete affirmeth, that Gods absolute wil is euer fulfilled [Our Lord faued me (saith he) because he would me. The workes of our Lord are exquisite (exactly performed) according to al his willes] Al things whatsoeuer our Lord would, he hath done in heauen and in earth, in the sea, and in al the depthes. Manie cogitations (saith Salomon) are in the hart of a man: but the wil of our Lord shal be permanent. Al that he pleaseth, he wil doe] God himselse saith by his Prophete Isaia [My counsell shal stand: and al my wil shal be done. The High one (saith Daniel) ruleth in the Kingdome of men: and to whomsoeuer it shal please him; he wil geue it. For he doth according to his wil: &c.]

4. A poore Leper faithfully beleuing, and professing the Omnipotencie of Christs wil, sayed to him [Lord if thou wilt: thou canst make me cleane.] Our Lord in confirmation therof, said vnto the Leper [I wil (and addeth withal) Be thou made cleane. And forthwith his Leprosie was made cleane] Further that Christs wil is omnipotent, and alwayes fulfilled, as he is God, S. Paul saith [Who resisteth his

By other testimonies of the Prophets.

By Christ and his Apostles.

wil

will] signifying that none can. [In Christ (saith the same Apostle of him selfe and others) we are called by Ephes. 1.7. lotte, predestinate, according to the purpose of 11. him that worketh al things, according to the counsel of his wil] The whole glorious court of heauen, Ador. 4.7. 11. adoring God, say [Thou art worthe ô Lord our God, to receiue glorie, and honour, & power, because thou hast created al things: and for thy wil they were, and haue bene created.]

Gods conditional will, which is knowne by signes, is often not fulfilled.

ARTICLE 26.

Distinctions
are necessarie
to explaine
holie Scrip-
tures, which
otherwise
might seme
contrarie.

Gods Com-
mandments,
Connells, Pro-
mises, Prohi-
bitions, and
Threates, are
signes of his
wil.

Other holie Scriptures doe also clearly shew, that Gods wil is often transgressed and not fulfilled: which must needs be vnderstood in an other sense, then the former, because otherwise there should be (which is vnpossible) contradiction in the word of God. And therefore for explication of this seeming contrarietie (as is noted before) we must consider that somewhere the holie Scripture speaketh of Gods absolute wil, which is alwayes fulfilled, & some where of his conditional wil, which men may fulfil, but often do not. As when God comandeth, counseleth, promiset reward; or els forbiddeth, or threatneth punishment: these be signes what God would haue to be done, or not done, yet leaueth reasonable creatures to their free wil (wherewith they are endued) either to doe his wil (as in heauen al doe perfectly fulfil it) or not to doe it, as in this life, some doe his wil, some doe against his wil. Not against Gods absolute wil, for so none can, as is proued in the precedent Article: but against his conditional wil, as by these examples, and testimonies (and by others the like) it is most euident.

2. God our Lord did prohibide our first parent, from eating of the fruite of a certaine tree in Para-
dise

[Behold in the day of your fast, your owne wil is found] signifying that they transgressed Gods wil, ¹ f. which was, that they should haue obserued al his commandements, and then their fast had bene grateful. Likewise of Gods wil not fulfilled, him self saith by his Prophete Ezechiel [Why, is the death of a sin- ^{Ezech. 18. 7} ner my wil, saith our Lord God, and not that he con- ²³ uert from his wayes, and line? I would cleanse thee, ^{ch. 14. 7} and thou art not cleansed from thy filthines] Againe, by his Prophete Osee [When I would heale Israel, the iniquitie of Ephraim was reuealed, and the malice of Samaria: because they haue wrought lying] And so the wil of God was not done.

In this peti-
tion we pray
for special
grace to doe
Gods wil.
VVhich is to
kepe al his
commande-
ments.

4. Omitting more of the Law and Prophetes, Christ our Lord testifieth, that Gods wil is not alwayes fulfilled, by his expostulation with Ierusalem, ^{Mat. 23. 9.} saying [How often would I gather together thy chil- ^{17.} dren, as the hen doth gather together her chickens, vnder her winges, & thou wouldest not] And therefore he teacheth vs to desire, and to pray our heauenlie Father that [his wil be done as in heauen, ^{ch. 6. 9. 10.} so in earth also] Which prayer is most necessarie, because without special grace, none can doe his wil, neither according to the substance of the thinges, which he commandeth, much lesse in perfect manner, which we are bound to desire, that [euē in earth his wil may be done, as it is in heauen.] And to pray that he will giue vs effectual grace to kepe al his commandments, doing al we ought to doe, and auoiding al which is prohibited. For as our Lord saith in one place [He that doth the wil of my Father, shall enter into the Kingdom of heauen.] So he saith in other wordes the same thing in sense [that he which wil enter into the Kingdome of heauen, must kepe the comandments] ^{Mat. 7. 21.} ^{ch. 19. 17.} Againe [Whosoever shall doe the wil of my Father, that is in heauen, he is my brother, and sister, and mother.] Yea when our owne wil agreeth with Gods wil,

we must desire and pray, that it be fulfilled, not for our proper contentment, but because it is Gods wil; for [so it is fulfilled in heauen.]

5. Vpon which ground the holie Apottles admonish, and exhorte al Christians to learne, and obserue Gods wil, not for our owne comoditie, but in more perfect maner, for Gods seruice, because it is his wil [Walke as children of the light (saith S. Paul) prouing what is wel pleasing to God. Become not vnwise but vnderstanding, what is the wil of God.] And also teacheth that our sanctification is Gods wil. [This is the wil of God, your sanctification] God our Lord (saith he) wil al men to be saued, and to come to the knowlege of the truth] It is the wil of God (saith S. Peter to al Christians) that doing wel you may make the ignorance of vnwise men to be dumme] And He that doth the wil of God (saith S. Iohn) abideth for euer, Wherefore seeing it is certaine and euident, that Gods absolute wil is immutable, and is alwayes, and in al thinges fulfilled, and that also his wil is that by doing his wil. his children shal please him, and so attaine euerlasting life, and seeing it is cleare also, that Gods wil is by manie not fulfilled; it is necessarie, that we desire, and pray our heauenlie Father, that [his wil be done, as it is in heauen, so in earth also]

And particularly that we may obtaine his special grace to doe and suffer, al that is Gods wil: wholly resigning our proper wil, to his wil, according to this breefe Rule. Take away proper wil, and you take away H. l. Doe Gods wil, and you shal possesse Heauen.

Christians
must desire
their owne
saluation, be-
cause it is the
wil of God.

And must
pray for grace,
so to desire it.

A breefe Rule.

In the fourth petition, We pray our heauenlie Father, to geue vs al necessarie spiritual, and corporal food.

ARTICLE 27.

W W 2

Man

MAn consisting of soule & bodie, and being in neither part able to sustaine himself without the helpe of God, must by prayer seeke from him, both spiritual and corporal foode: and that more especially, which pertaineth to the principal part. As therefore our Blessed Saviour hath taught, and commanded vs to aske of our heauenlie Father in the three former petitions, things necessarie for our soules in eternal life: so in this fourth, he likewise instructeth vs to aske other things, necessarie for both soules and bodies: by which we may serue God in this life. And to this purpose, our Lord hath prescribed, that we shal pray our heauenlie Father, [to geue vs this day, our dailie bread] Where by the same wordes, we aske both heauenlie, and terrestriall bread. Mat. 6. 9.
11.
Luc. 11. 3.

After the desire of Gods glorie, and mans saluation, we must pray for spiritual helpes, & necessarie temporals.

In holie Scripture, bread & meate sometime is signified spiritual food of the soule.

2. For explanation whereof, we must obserue, that often in holie Scripture, by bread is signified spiritual food of the word of God, and other diuine nutriment wherewith the soule is fedde. Of which our Lord saith [Nor in bread alone doth man liue, but in euerie word that procedeth from the mouth of God] Deut. 8. 3. Of such persons as neglect this spiritual bread, holie Iob saith [They lead their dayes in wealth, and in a moment they goe downe to hel. Who said to God: Depart from vs, we wil not the knowlege of thy wayes. Who is the Omnipotent that we should terue him? and what doth it profite vs, if we pray him?] Mat. 4. 4. 4.
11.
Iob. 21. 9.
13. 14. 15. Such people not asking spiritual bread, dye for famine: with which kinde of spiritual famine, our Lord threatned to punish sinners, saying by his Prophete Amos [Behold the dayes come, saith our Lord, and I wil send forth famine into the land; not the famine of bread, nor thirst of water, but of hearing the word of the Lord] Amos 8. 9.
11. For the same famine, when it hapened to Gods people for their sinnes, Ieremie the Prophete lamented in the behalfe of the penitents, saying [The little

little ones haue asked bread, and there was none that brake it vnto them] Of this kinde of meate the Royal Prophete speaketh thus, exhorting the faithfull. [Be delighted in our Lord, and he wil geue thee the petitions of thy hart] Our Sauour him self saith [The bread which I wil geue, is the life of the world. The water that I wil geue him (that commeth to me) shal become in him a fountaine of water (springing vp vnto life euerlasting. The grace of God (saith S. Paul) is life euerlasting, in Christ Iesus our Lord.] Blessed therefore are they that hunger and thirst iustice, which is, the spiritual foode, and nutriment of their soules, they wil hartely pray for it, crying to our heauenlie Father [Geue vs this day our daylie bread.]

3. By bread also in holie Scripture, is signified al maner of conuenient corporal sustinance; yea also al corporal necessarie things, to the conuenient state of euerie one. Our Lord said to Adam [In the sweate of thy face, shalt thou eate bread] When Iacob the Patriarch making a vow in his prayer, said [If God shal be with me, & kepe me in the way by which I walke, and shal geue me bread to eate] he doubles vnderstood by bread, al competent corporal foode. When Eliseus the Prophete willed the King of Israel to set bread and water before certaine Syrians, that they might eate and drinke; [a great preparation of meates was set before them, and they did eate and drinke] S. Luke also calleth a feast or dinner, the eating of bread [It came to passe (saith he) when Iesus entred into the house of a certaine Prince of the Pharisees, vpon the Sabbath to eate bread] So in this petition therefore by the name of bread, we pray both for spiritual meanes (of wholsome doctrine, knowledge, holie Sacraments, Sacramentals, and other helpes, with the fruite thereof) and also for al corporal necessities, wherby we may more conueniently, by vse of temporal good things, attaine to the eternal. But more

Bread also signifieth al corporal food, & other necessities,

particularly we are to desire & to pray for the special good fruite of the most blessed Eucharist. The Sacrifice & Sacrament of Christs bodie and blood. And for our particular temporal and corporal reliefe in this life. Of which two, we shal here adde two special Articles.

We pray in particular, that we may fruitfully participate of the B. Sacrifice, and Sacrament of the Altar.

ARTICLE 28.

The B. Sacrifice, & Sacrament being the principal foode of soules, must principally be desired.

Amongst al spiritual foode of the soule, as none is more excellent then the heauenlie bāquette of Christs owne bodie and blood vnder the formes of bread and wine: so none is more to be desired, and the inestimable fruite therof to be sought for, by hartie & frequent prayer. And therefore when we make this petition to our heauenlie Father: that he wil voutsafe to geue vs, euery day, our daylie bread; our principal cogitation ought to be vpon this most principal bread: desiring God to grant vs his special grace, so to honour the same alwayes, and with such deuotion at conuenient times to receiue it, as may make vs capable of the inexplicable fruite therof, which is abundance of grace in this life, and of correspondent glorie in life euerlasting. For it is of no lesse power: and value, as our B. Sauour himself affirmeth: saying [that he would not only geue a better bread then Manna, but that the same bread is himself, and that he would geue it vs to eate; that is, truly and really meate; truly and really eaten: els it were not meate in deede. As is largely declared elsewhere.

Sacrifice was offered in the old Law likewise euery day, and very ofte in feastes, & vpon other occasions,

2. In this place is specially to be considered, with what seruient deuotion the faithful seruants of God repaired to the figures, and shadowes of this singular Mysterie: and with what diligence, and sinceritie Christians frequented the thing it self, in the primi-

riue Church of Christ: and that the same is registred for our instruction, & imitation in the written word of God. It was strictly ordayned, and by very manie faithfully performed, that the Paschal lambe should be immolated, and eaten, in special time, in special maner, with special rites adioyned. Also that Manna should be gratefully receiued, greatly esteemed, as conreyning manie miraculous qualiries. It was further strictly commanded and duly performed: that euerie day Sacrifice was twice offered, to witte in the morning and eueing. Which was therefore called the Daylie Sacrifice. Manie feastes were instituted, as the Sabbath day euerie weke. Also the first day of euerie Moone. The Pasch euerie yeare, seuen dayes together. Likewise Pentecost. The feast of Trumpets. The feast of Expiration, of Tabernacles; and of Collects. In al which were special Sacrifices. And at sundrie times for manie special purposes, vpon diuers occasions. King David in his great afflictions, most lamented his exile in the deserte, because he could not haue access to the Tabernacle of God in Ierusalem. Where he especially desired to be, for the more particular seruice of God: by his presence, at Sacrifices. And in the same desert he prayed, that for this special purpose he might be restored to this most desired place [O God my God (said he) to thee I watch, from the morning light. My soule hath thirsted to thee: in a desert land without water] without wonted spiritual comfort. The Prophete Daniel in captiuitie, [three times in the day: bowing his knees, towaras Ierusalem adored, prayed, and praised God.]

David much lamented his absence from sacrifice.

3. After Christs Ascension [his disciples (saith S. Luke) persevered in doctrine (which is one kinde of spiritual bread) and in communication of the breakeing of bread (which is the Sacramental bread, our Lords owne bodie in the forme and accidents of bread) the same Blessed Sacrifice, and Sacrament together.

The Apostles

with other

faithfully

preaching,

communicating

& prayer together.

¶ thereof

wherof the Euangelistes, and S. Paul declare the Institution by Christ, at his last supper. Which although euerie Christian receiue not euerie day, yet al that are liuing members of the Church (the Mystical bodie of Christ) participate in spirite, if they so desire to doe.

[The Chalice of benedictiō, which we blesse, is it not the communication of the bloud of Christ (saith S. Paul.) And the bread which we breake, is it not the participation of the bodie of our Lord? For being manie we are one bread, one bodie, al that participate of one bread.]

Therfore our Sauour hath taught vs to pray al as one bodie, of one communitie, not to say: Geue me: but geue vs: so not, my bread, but our bread: that both each one pray for al others, and each one may be partaker of al others prayers. And the same is asked euerie day: Geue vs this day: and it is called

The blessed
Sacrament is
called daylie:
and super-
substantial bread.

dailie bread, because the fruite therof is daily necessarie. It is called also Super substantial bread, which signifieth bread, aboue the natural substance of ordinarie bread: and a most singular bread, to which no corporal substance is comparable. In the Hebrew, and Chaldee tongue it is *segula*. In Greke *Epiousios*, or *Periousios*. Super substantial, or Super excellent. Euerie way this Epitheton super substantial, or super excellent, expressed by the Euangelist S. Matthew, euidently sheweth, and inuincibly proueth, that in the blessed Eucharist, there is not natural bread; but diuine bread; the bread which came from heauen; Christ the Sonne of God. Bodie and soule, flesh and bloud of Christ. Who is God and man. The flesh, not of a mere man, for such flesh could not profite to our redemption, and saluation; but flesh of that man, who is God: Flesh which geueth life, which profitech infinitely. This dailie bread, and the fruite therof, we daily pray our heauenlie Father, to grant vnto vs euerie day.

1. Cor. 10. 9.
16. 17.

Mat. 6. 9. 11

10. 10. 6. 7. 8.

W

We pray also for al thinges necessarie, in this temporal life.

ARTICLE 29.

BOth approued examples, and other documents in holie Scriptures, doe shew that it is lawful to pray for temporal good thinges of this life, so it be with moderation. For so Abraham, Isaac, and manie others prayed for children of their owne bodies, and obtrayned their requestes. So did the parents of Samson: and Anna the mother of Samuel, and manie others likewise. Iabes a renowmed holie man of the tribe of Iuda prayed for temporal prosperitie [And God granted the thinges that he prayed for] It was an ordinarie blessing in the old Testament, and a great signe of Gods fauour, when his seruants prospered in this world. Which the Royal Prophete wel obseruing said [I haue bene young, for I am old: & I haue not sene the iust forsakē; nor his sede seeking bread. Cast thy care vpon our Lord, (saith he) and he wil nourish thee] But withal he admonisheth [If riches abound, set not your hart vpon them] And praising Gods prouidēce he saith [The eyes of al thinges hope in thee, o Lord: and thou geuest them meate in time conuenient. Thou openest thy hand, & fillest euerie liuing creature with blessing] To the same purpose Solomon saith [The riche and poore haue mette one an other, our Lord is the maker of both. Labour not to be riche, but sette a meane to thy prudence] And himself prayed for mediocritie, saying to God: [Beggerie, nor riches, geue me not; geue only thinges necessarie, for my sustinance] By al which we see it is mans dutie to desire, and to pray for necessarie temporal thinges with moderation.

3. Our Lord and Sauour teacheth the same in plainest termes, saying. [Thus shal you pray: Geue vs to day our daylie bread. I say to you: Be not careful

It is lawful & necessarie to pray for temporal thinges, but with moderation.

¶ We must pray with diligence but without solicitude.

for your life what you shal eate, neither for your bodie, what rayment you shal put on. Be not careful for the morow. For the morow day shal be careful for it self sufficient for the day is the euil therof.] Care for necessities is a penal euil, but not a sinne, so long as it is moderated with reason, yet ouer much sollicitude is sinne, and forbidden. Therefore the right meane is, to aske necessities and no more, and so to rest, and relie vpon God [For your heauenlie Father ^{7.8.35.} knoweth what is needful for you. And that you neede manie things] Againe in particular our Lord biddeth vs to pray in time of tribulation, or persecution [that your flight be not in the winter, or on the Sabbath] that it may not be in the hardest season, but mitigated, according to our infirmities. S. Paul requested the Christian Romans to pray for him [that ^{Ro.15. 2.31.} he might be deliuered from the Infidels, that were in lurie. That he might come to them in ioy, by the wil of God, that I may be refreshed (saide he) with you] S. Iames exhorteth that [If anie of you be in ^{1.4.5. 7.14.} heauines, let him pray] for true comforth in tribulation.

¶ Why we pray
euerie day?

3. For these, and al other kindes of temporal good things, we must pray euerie day [Geue vs to day] because we stil haue neede, yea though we haue present possession of competent needful things, yet we must pray that by Gods goodnes, we may vse the same things, without whose bountie they doe not, nor can consist, neither can we consist nor vse his giftes, without his continual assistance, and power, geuing vs al the power which we haue. And we must aske those things only, which may suffice for the present shorte time. And so the next day, yea the next meale, must we aske againe. For being stil beggars, hauing nothing of ourselues, but al of Gods; of him we must stil begge, both the needful things, & the vse therof, with humble submission, acknowledging whose it is: and
whose

¶ Why we aske
for this day?

Exo. 16 v.
4. 19. 20. 21.

Mat. 10. v. 17 whose seruants we are. We aske [our bread] to witte *VVhy* it is cal-
Phi. 127. v. 1. that bread, & those things which are ours by Gods led our bread
 wil, lawfully possessed, not gotten by fraude, nor anie
 way vniustly: for then it were not our bread: but o-
 thers bread. Finally we aske [daylie bread] that is to *VVhy* is it
 say, ordinarie and common, conuenient sustinance, called *dalis*
 meete for euerie sorte, and state of people: not ouer bread?
 delicate, rare, nor costlie, nor with superfluitie. For
 superfluitie bringeth surfete: which is neither good
 for soule nor bodie. And excessiue delicacie, bringeth
 miserie to both soule and bodie.

*In the fift petition we pray God to forgoe
 vs our sinnes, and the debtes therof.*

ARTICLE 30.

AS in the foure precedent petitions, we are *After peti-*
 taught and commanded to pray for al good *tions of good*
 things: to witte in the three first for spiritual, *things, we*
 and in the fourth for both spiritual and corporal: so *pray that euil*
 in the other three folowing we are likewise instru- *may be remo-*
 cted, and admonished to pray, that euil things may *ued.*
 be remoued from vs. Especially al sinnes committed:
 & from the guilt therof, and debt of punishment, due
 for the same. Also to be deliuered from falling agane
 into sinnes by tentations. And to be deliuered from
 temporal euiles, that may dangerously afflict vs in
 soule, or in bodie. Touching the first and greatest of *Trespasse* *fig-*
 these euils, we pray in this fift petition for remission *nificeth offence,*
 of two euils, so conioyned as the cause and the effect. *and the debt*
 Which are the guilt of sinnes, and punishment due *for offence.*
 for the same: by the two Euangelists called by two
 names. For that which S. Matthew calleth debtes,
 S. Luke calleth sinnes. In our English tongue, not vn-
 properly both are comprised in one word; [Trespas-
 ses] which signifieth as wel offences, as the debt
 of recompence incurred thereby. And so we pray our
 heauenlie Father [to forgoe vs our trespasles.]

¶ We must
confesse our
sinnes.

2. For the obtayning of which most necessarie suite, we aske grace, that we may be made capable, & participant of forgeuenes. wherto are required in vs three special preparations (for God of his part is alwayes readie to forgene) first that we acknowledge our sinnes; secondly that we be sorie for them: thirdly that we hope to haue remission. For first except we sincerely confesse, that we haue committed sinnes, we should delude ourselues, and as it were, moke God, asking that which we thinke nedeth not. But that it is most true, that we are sinners, guiltie of some sinnes, more or lesse, euerie ones owne conscience will easily see: and the like is acknowledged by special great seruantes of God. Holie Iob answering to his freind Baldad, said [In deede I know it is so: and that no man can be iustified, compared with God] And to God himself he said [Thou in deede hast numbred my steppes: but thou wilt spare my sinnes. Thou hast sealed mine offences, as it were in a bagge, but hast cured mine iniquitie.] The Royal Prophete saith generally of al mankind [No man liuing shal be iustified in thy sight, ô God. From my secrete sinnes (ô Lord) cleanse me, and from other mens sinnes spare thy seruant. The sinnes of my youth, & my ignorances doe not remember.] Salomon also speaking generally of al, demandeth [Who can say: My hart is cleane: I am pure from sinne? Seven times (that is, often times) shal the iust fal, and shal rise againe. He that hideth his wicked deedes, shal not be directed: but he that shal confesse, and shal forsake them, shal obtaine mercie. There is no iust man in the earth, that doth good, and sinneth not] S. Paul saith, that in respect of guiltines of sinne in general [There is no distinction (of nations) For al haue sinned, and neede the glorie of God] And S. Iohn speaking of himself and other iust, saith [If we shal say that we haue no sinne, we seduce ourselues, & the truth is not in vs] This prayer therefore

Iob. 9. v. 1.
ch. 14. v. 16.

17.

Pf. 142. v. 2.

Pf. 18. v. 13.

Pf. 14. v. 7.

Pro. 10. v. 9.

ch. 24. v. 16.

ch. 28. v. 13.

Eccle. 7. v. 21

3. Reg. 8. v.

46.

R. 3. v. 23.

1. Io. 1. v. 8.

Mat. 6. 9. 12. therefore is prescribed by our B. Sauour, that alshal pray to our heauenlie Father [Forgeue vs our trespases] Yea our B. Ladie the Mother of God, being exempted, and preserved from al actual sinne, yea (as it is piously beleued) also from original, yet did she truly say in respect of the whole bodie of the militant Church, wherof she was a principal most holie pure member [Forgeue vs our trespases] acknowledging, that in this mystical bodie of Christ, there be sinnes, which neede to be remitted: and for the remission therof she prayed.

Our B. Ladie being preserved from sinnes, prayed for sinners, as members of the same bodie.

3. The second special preparation requisite in vs sinners, is repentance, and sorow for sinnes committed. For the onlie bare acknowledgement of sinnes committed is not sufficient, but remorse of conscience, with iust indignation against the same sinnes, and against ourselues for hauing yelded therto, is necessarie. Because we haue preferred our owne wil, or pleasure before the wil of God, before our dutie to our Lord, our Creator, and most loning Father, and Redemer. Considering how fowle, and vnworthie a thing it is, for a filie creature to rebel against his Creator, the most High incomprehensible Diuine Maiestie: the seruant redemed from captiuitie against his Lord and Redemer, the adopted childe, against his most benigne Father, for that we haue wilfully, displeased God, and pleased the diuel, declined from reason, and yelded to iniquitie: defiled the soule, which is created to the image of God; which being in state of grace, is the temple of God, but by mortal sinne is made slaue to the diuel. [For the temple of God is holie, which you are. But, if anie shal violate the temple of God (saith S. Paul) God wil destroy, him.] If anie therefore be not sufficietly moued against sinne, for the offence of God, which ought chesely to be regarded: nor for the deformitie of euerie mortal sinne, which maketh the soule fowle, and vglie in

Due repentance requisite for sinne.

Iust motives to be sorie and angrie, for sinnes committed.

If neither the offence of God nor foulness of sinnes, at least eternal torment may

iustly moue
hatered of
none.

the sight of God, and his glorious Sainctes, irkesome *Iſa. 46. 7.*
to it selfe, and contemptible to the diuel. At least (if *12.*
these moue not iust hate against mortal sinne) let the *Ierr. 17. 7. 1.*
due punishment, which is euerlasting torment, and *Ezech. 36.*
priuation of eternal life, terrifie their [hard stonie, *26.*
adamantiue hartes (as the Prophetes describe them) *Zai 7. 7. 13.*
and make them to know and see that it is an euil, and
a bitter thing for thee, to haue left the Lord thy
God, & that my feare is not with thee, saith the Lord,
the God of hosts] for that [according to thy hardnes, *Ierr. 1. 7. 19.*
and impenitent hart, thou heapest to thy selfe wrath: *Rom. 1. 7. 5.*
in the day of wrath, and of the reuelation of the iust *6. 8. 9.*
iudgement of God: who wil render to euerie man ac-
cording to his workes. To them that are of conten-
tion, and that obey not the truth, but geue credite to
iniquitie; wrath, and indignation. Tribulation and
anguish vpon euerie soule of man that worketh euil.
For the stipeds of sinne is death. Their part shal be in
the poole burning with fire and brimstone: which is *ch 6. 7. 11.*
the second death.] *Ap. 11. 7. 1.*

We must also
confide in
Gods mercie.

4. But let none despare. For the holie Scriptures
also testifie, that if sinners wil repent, there is an as-
sured Anker of hope (which is the third especial con-
dition, requisite in penitents: besides confession, and
sorrow) there is mercie with God to remitte al sinnes.
According as we proteste in our Crede: that we be-
leeue: The remission of sinnes: And so our Sauour in
this forme of prayer teacheth vs to pray our heauēlie
Father [that he wil forgeue vs our sinnes] Which
sheweth his wil and readines, if we aske the same
rightly, with a prepared mind and wil, to doe that
which he hath instituted for this purpose: that is, to re-
paire to the holie Sacrament of Penance. For he that
wil not so doe, hath not a wil to haue his sinnes for-
geuen, by that meanes which Christ hath ordained.
With this purpose therfore of performing al that is
requisite, mult we pray, and so there is assured hope
of

Al sinnes are
remissible du-
ring this life.

Part. 1.
A. 11. 48.

Heb. 6. 7.
19.

Part. 1.
Art. 25. 16.
C. 6.

of forgiveness of all finnes. Which is further also testified by these and the like holie Scriptures [With thee (saith the Psalmist to God our Lord) there is propitiation: and for thy Law I haue expected thee ô Lord. My soule hath expected in thy word: my soule hath hoped in our Lord. Because with our Lord there is mercie, and with him is plenteous redemption. And he shal redeme Israel from all his iniquities] Likewise Salomon saith [He that shal confesse his iniquities, and shal forsake them, shal obtaine mercie. Thou our God art swete, and true, and patient: and disposing all things in mercie. For if we sinne, we are thyne: knowing thy greatnes. Sonne hast thou sinned, doe to no more: but for the old also pray, that they may be forgiven thee. As from the face of a serpent, flee from finnes. Sonne in thyne infirmities, contemne not thy selfe: but pray our Lord, and he wil cure thee. [Turne away from sinne, & direct thy handes: and from all offence cleanse thy hart. Wash you (saith our Lord by his Prophete Iſaias) be cleane, take away the euil of your cogitations from myne eyes: Cease to doe peruersly. Learne to doe good. Seke iudgement, succour the oppressed; iudge for the pupil, defend the widow. And come, and accuse me, saith our Lord, if your finnes shal be scarlette, they shal be made white as snow: and if they be read as vermilion, they shal be white as wool] The same our Lord againe denounceth by his Prophete Ezechiel, but stil requiring true repentance [If the impious shal doe penance, from all his finnes, which he hath wrought, and shal keepe all my precepts, and doe iudgement, and iustice: liuing he shal liue, and shal not dye. All his iniquities, which he hath wrought, I wil not remember them: in his iustice, which he hath wrought, he shal liue. Why, is the death of a sinner my wil, saith our Lord God, and not that he conuert from his wayes, and liue?] In this assured hope, Daniel prayed for the people, confessing their

Confirmed by
manie holie
Scriptures.

Psal 119.

7.5.7.8.

Pro. 18. 7.

13.

Sap 15. 7. 1.

1.

Eccl. 21. 7.

1.

Eccl 38 7.9.

10.

Isa. 1. 7. 16.

17. 18.

Ezek 18.

7. 21.

22. 23.

Remission of
sinnes must be
sought, before
remission of
punishment
may be expe-
cted.

their manifold sinnes, and their repentance, and hope of remission (Incline (said he) o Lord thyne eare, and heare: open thyne eyes and see our desolation, and the citie vpon which thy name is inuocated: for nei- ther in our iustifications, doe we prostrate prayers before thy face, but in thy manie commiserations. Heare o Lord, be pacified o Lord: attend and doe: de- lay not for thyne owne sake my God; because thy name is inuocated vpon thy citie, and vpon thy peo- ple. And when I yet spake (saith he) and prayed, and confessed my sinnes, and the sinnes of my people of Israel, and did prostrate my prayers in the sight of my God, for the holie mount of my God, as I was yet speaking in prayer, loe the man Gabriel (an Angel in shape of a man) whom I had sene in the vision from the beginning, quickly flying touched me] And so the holie Angel declared that his petition was gran- ted, wherof the first point was remission of sinnes, and consequently mitigation of punishment: and in particular their reduction from captiuitie, which was shortly after performed.

Christs most
benigne mer-
cie towardes
penitent sin-
ners.

5. Consider the great mercie, and benignitie of our Lord and Sauour, both inwardly mouing, and exteriorly receiuing sinners approching vnto him, to heare his word, though the Pharisees and Scribes murmured, saying [That this man receiueth sinners, and eateth with them] Whose calumnie he pre- sently confuted, by a parable of a man that seeketh and reduceth a lost shepe: and of a woman, that see- keth and findeth a lost grote; and reioyce more ther- in, then in manie that were not lost. And concludeth therupon, that [euen so there shal be more ioy in heauen vpon one sinner, that doth penance, then vpon manie iust that nede not penance] more ioy for the conuersion of sinful men, then for the holie An- gels, that perseuered in grace, and are confirmed in glorie. Or for one sinner that doth penance, then for
nine:

nine : yea then for ninetie nine, which thinke themselves to be iust, and not to neede penance] Christ in dede [receiueth sinners, and eateth with them] maketh them partners of al excellent spiritual banquets, & coheyyres of heauen. But what sinners? not Scribes and Pharisees, that hold themselves to be iust by only faith, or by only conceipt that they are iust; but [he receiueth sinners, and eateth with them, that doe penance.] For these there is great ioy in heauen, before the Angels of God. And in the militat visible Church, there is singular ioy for the conuersion of S. Marie *Examples of* Madgalen, who was famously known to be a sinner *sinners reduced* in the citie, where she dwelt. Also of S. Mattheu, & *from the three* Zacheus, who were publicans, addicted to couetous- *general concupiscences of* nes. And of S. Paul, who being peruered in opinion, *the flesh, of* was a hote, and notorious persecutor of Christians. *the eyes & of* In which three special examples (amongst manie others) al penitents may be comforted, what sinnes *pride.* soeuer they haue committed, seing such renowned Sainctes were reduced, from their seuerall offences, which proceeded from the three capital Concupiscences of the flesh, and of the eyes, and of pride of life] Only of the sinners part is required, to cooperate by penance, with Gods grace, which is offered to al, [For if we confesse our sinnes (saith S. Iohn) our heauenlie Father is faithful, and iust to forgeue vs our sinnes, and to cleanse vs from al iniquitie.]

For obtaining remission of sinnes, we must forgeue in our hartes, al iniures done vnto vs.

ARTICLE 31.

O Vr Lord and Sauour in his diuine Sermon made in the mount, amongst other precepts, teacheth, yea ofte in the same Sermon, & elsewhere repeateth, that we must not seke reuenge, by priuate or

Private reuenge is forbidden.

Y other

The Scribes
and Pharisees
taught other-
wise.

370 Part 4.

AN ANKER OF

other vnlawful meanes. In which point the Scribes eb.18.9.21.
and Pharisees corrupted the Law. For whereas it was 34.
ordayned, that [whosoever did vniustly hurt, or en- Exod.21.7.
damage an other, should render life for life; eye for 23.24.25.
eye,&c.] These corrupters held, and taught it for law-
ful, that euerie one might in this maner priuately re- Deut. 19.9.
uenge himself. So catching some wordes of the Law 21.
(as al Sectaries vse to doe) neglecting other places, by
which the true sense is explained. For it was also thus
commanded in the same Law [Scke not reuenge, nor
be mindful of the iniurie of thy citzens. Thou shalt
loue thy freind (euerie neighbour) as thy selfe. I the
Lord, kepe ye my Lawes. Reuenge is myne, and I wil Leuit. 19.7.
repay them in time] By conference of which places, 18.
it is easy to see that the prescript forme of iustice, by
rendring like paine for the wrong done perteyned to
Iudges, and publike iustice, not to priuate persons,
to reuenge themselves. Neither ought priuate per- Deu. 32.7.
sons to desire reuenge, otherwise then for publike 15.
good, to terrifie offenders, and others, not to doe the
like. But al were commanded, to loue al, and to hate
none [Thou shalt not hate thy brother in thy hart,
but controle him openly, lest thou incurre sinne
through him] This is the true sense of the Law: which
is further explained by examples of the best sorte of
men, and by manie other sacred textes.

A renowned
example of
meekenes
in King Da-
uid.

2. King Dauid excelled in the vertues of meeke-
nes, and patience, in suffering, & remitting wronges. 1. Reg. 13.7.
For when King Saul did vniustly persecute him, and 14.
when he might (especially at two seuerall times) most ch. 24.7.5.
easily, and securely haue slaine Saul, he would not ch. 26.7.
hurt him: but only, at the former time [cutte off the 8.9.10.11.
hemme of his cloke softly: and let him passe safe a-
way] At the other time [only caried away from
Saul his speare, and a cuppe of water, which were at
his head, & lett him sleeping. And answered his owne
man, that would haue killed Sauld, that he should not
extend

extend his hand vpon the Anointed King] He also
 rendere d the speare to Saul, that he might see his
 owne fault, and Dauids innocent hart. Neither would
 this meeke King Dauid, suffer iust reuenge to be done
 vpon a traiterous priuate felow. Semei, [who in most
 malipert and scornful maner cursed, & threw stones
 against him, and his seruants, crying also vnto him,
 [Come forth, come forth, thou man of bloud, and
 man of Belial] Yea when some would haue strooke
 of the head of the insolent traytor: the meeke King
 said [Let him alone, that he may curse Dauid: perhaps
 our Lord may respect myne affliction, and our Lord
 may render me good, for this dayes cursing] In con-
 fidence also of this meekenes, Dauid prayed vnto
 God, for his continual protection, saying [Remem-
 ber Dauid, o Lord, and al his meekenes. Lord my God
 I haue hoped in thee, saue me from al that persecute
 me, and deliuer me o Lord my God. If I haue done
 this (wherewith myne enimies charge me) if there be
 iniquitie in my handes. If I haue rendred to them, that
 repayd me euils, let me worthyly fall emptie from
 myne enimies] that is, Let me not haue victorie ouer
 them. Salomon also comendeth this vertue of meke-
 nes, amongst other principal vertues, saying [He that
 dissembleth iniuries is wise. A soft answer breaketh
 anger: and a hard word raiseth vp furie. He that con-
 cealeth offence, seeketh freindshippes. He that wil be
 reuenged (saith an other wise man) shal finde reuenge
 of our Lord. Forgeue thy neighbour hurting thee,
 and then shal thy sinnes be loosed to thee when thou
 prayest] And to shew it to be vnpossible for him to be
 forgeuen, that wil not forgeue, he proposeth the ab-
 surditie of such concept, saying: [Man to man reser-
 ueth anger, and wil he seke remedie of God? He hath
 not mercie on a man, like vnto himselfe, and doth he
 intreate for his owne sinnes? Himselfe wheras he is
 flesh, reserueth anger, and doth he aske propitiation

His and others
 doctrine a-
 gainst priuate
 reuenge.

(forgeuenes) of God:] signifying that in vaine such doe aske a thing absurde, and vnpossible.

Our Sauiour
teacheth both
the great fruit
and the neces-
sitie of for-
geuing al in-
iuries from
the hart.

3. Our Lord therfore correcting the Scribes and Pharisees false doctrine, teacheth, that we must [not resist euil, but if one strike thee on thy right cheek, turne to him also the other. Be so disposed in preparation of minde, rather then to strike againe. And therefore in this general forme of daylie prayer, our Sauiour hath expresse inserted, this clause, that we shal not otherwise aske forgeuenes of trespasses, then [as we forgeue them, that trespasse against vs.] And after the whole prayer, he repeteth this point, declaring both the fruite therof, & the necessitie. [For (saith he) if you wil forgeue men their offences, your heauenlie Father wil forgeue you your offences. But if you wil not forgeue men: neither wil your Father forgeue you your offences] Moreover our Lord geueth a general rule to be obserued, as a necessarie preparation, before both Sacrifice and other prayers, that [If thou offer thy gift at the Altar, and there thou remember, that thy brother hath ought against thee, thou must first be reconciled] Wherin is included, that we must forgeue in our hart, al iniuries] before we offer our gift. [And when you shal stand to pray, forgeue if you haue ought against anie man, that also your Father which is in heauen, may forgeue you your sinnes] Where againe he repeteth the necessitie of this condition, saying [If so be that you wil not forgeue, neither wil your Father, that is in heauen, forgeue you your sinnes] Neither is this Rule limited to anie time, nor number of times: but how often so euer occasion occurieth, so often we must forgeue in our hart. For a conuenient remedie, he prescribeth this Rule: saying [If thy brother sinne against thee rebuke him: and if he doe penance, forgeue him. And if he sinne against thee, seuen times in a day, and seuen times in a day be conuerted vnto thee, saying, Ie repen-

Mat. 5. 7.
19.
ch. 6. 7. 11.

7. 14.

7. 15.

ch. 5. 7. 24.

25.

Mat. 11. 7.

25.

7. 26.

Luc. 17. 7.

3. 4.

Mat. 18. 6.

21. 22.

repenteth me, forgeue him.] Answering also to S. Peters demand, touching this point, he said [that not only vntil seuen times, but vntil seuentie times seuen times thou shalt forgeue] Concluding, and declaring by a parable, that albeit sinnes seeme to be remitted, yet because this condition (of remitting to others, al iniuries) seemed, but was not fulfilled, they are in dede not remitted in the sight of God; but remaining are to be iustly punished, [because the sinner did not forgeue his brother from his hart.]

4. Where, by these wordes [If you forgeue not from your hart] two particular documents may be obserued, First that forgeuenes be sincerely from the hart, not only externally in wordes from the tongue, but in deede, and in truth of which perfect forgeuenes procedeth the prouerb, To forgeue and to forget, that is, wholly to forgeue not reueuing either wil or desire of priuate reuenge. Secondly, that it be from the hart, with desire of the offenders true repentance. And therefore must not be declared by word, but with caution, that so farre as in vs lyeth, we freely forgeue: with special desire that the offender may sincerely repent. For so long as the offender persisteth obstinate in sinne; either in false opinion, or in wicked intention to persist as yet in that state, it were against charitie, and rather great crueltie to omitte either necessitie admonition, or due correction, so farre as to euerie one belongeth: because such silence, or conniuenice, by yelding to their il disposition, doth nourish their sinne, and putteth them further into the state & danger of eternal damnation, remaning in mortal sinne. And therefore in such cases it is cleare in holie

§ 3. Scripture (as is partly noted before) that al are bound, at least in charitie; and manie also in iustice to haue care of their neighbour, especially of his soules health. And our Sauours rule is cleare, saying [If thy brother shal offend, goe and rebuke him, between

Sincere forgeuenes excludeth all desire of reuenge

WVve must alwayes forgeue in hart.

But not in word, vntil the offender be penitent.

To rebuke sinners is a necessarie worke of charitie.

thee and him alone. If he shal heare thee, thou shalt gaine thy brother (thou shalt gaine him to God) And if he wil not heare thee, ioyne with thee besides, one or two, that in the word of two or three witnesses, euerie word may stand. And if he wil not heare them, tel the Church. And if he wil not heare the Church, let him be to thee as the heathen, and the publicane.] Neuertheles in our harts, & from our harts, we must forgeue euerie one our brother, and so desire and pray that al aduersaries, & sinners may be conuerted.

It is necessarie to loue our enemies; doing good to them for euil.

ARTICLE 32.

It was also
commanded
in the Law of
Moyles, to
loue their eni-
mies.

HE that came not to breake the law, but to fulfill it, Iesus Christ our Lord, assuring vs that not one iotte, or tittle thereof shal perish} or passe vnfilled, hath expressely commanded not only to forgeue al iniuries from our hart (as is shewed) but also to loue our enimies, to wish their conuersion to God, to pray for them, and as occasion shal serue, to doe them good. And this rule of Christian perfection may not seme to be ouer hard, or vnpossible. For it pleased God to geue grace to some also in the old Testament, to performe this degree of charitie, & in special cases, he gaue expresse precepts to his people, concerning this point saying [If thou meete thyne enimies oxe, or asse going astray, bring it back to him. If thou see the asse of him that hateth thee, lie vnderneath his burden, thou shalt not passe by, but shalt lift him vp with the same] Much more al were bond, in distresse to assist the persons themselues, though they were their enimies. And accordingly good men did performe in occasions diuersly occurring.

2. Of King Dauid are already recited some examples, shewing his great meeknes in forgeuing iniuries.

And

16.

Deut. 19. v.

15.

Mat. 5. v.

18. 19.

Euo. 23. v. 4.

1. Reg. 1. 7. And he no lesse excelled in perfect loue and charitie King David
 11. 11. 17. towards the same and other enimies. For he not only by fact, and
 2. 1. 7. 5. 6. spared the life of King Saul, and others, but also word taught
 mourned, wept, and fasted for him when he was this perfe-
 flaine; commended, and promised to reward the men ction.
 of Iabes Galaad, for their worke of mercie, in
 4. 9. 7. 1. 3. 4. 7. fetching away, and burying the bodies of King Saul, &
 his sonnes] He diligently inquired, and found some
 of kings Saules kindred, and nourished them with
 bountifull charitie. So was this most charitable King,
 11. 11. 9. 7. as himself sincerely witnesseth [Peaceable with them
 11. 13. 8. 9. 11. that hated peace] Neuertheles against others, in that
 11. they were, the enimies of God, he had holie zeale, and
 perfect hatred [Did not I (saith he) hate them, that
 hate thee o Lord: and pined away, because of thyne He iurpugned
 enimies. With perfect hatred I hated them: and they none as his
 (for this) are become enimies to me.] Salomon like- owne enimies,
 11. 11. 11. 7. 11. wise teacheth [If thyne enimies shal hunger, geue but as eni-
 11. 11. 11. 7. 10. him meate: if he thirst, geue him drinke. For so thou mies to God.
 shalt heape hore coales vpon his head (which may
 11. 11. 11. 7. 10. molifie his stonie hart, through thy burning charitie)
 and our Lord wil reward thee] In like sorte other
 Prophetes, wherof see more in the third part. Brefely
 consider, that either he who is now thyne enimie
 shal be conuerted to God, & saued, & then why wilt
 thou in the meane while, hate that person, with
 whom thou shalt be ioyned for euer in the glorie of
 heauen? or els he shal be damned, & then, how canst
 thou be so stonie harted, as to desire vnto him in-
 crease of torments in hel? It is only sinne, which we
 must hate, but stil loue the person, and wish his sal-
 uation so long as there is possibilitie therof, that is, so
 long as he is in this life.

3. Foolish therfore and wicked is the corrupt do-
 ctine of the Scribes, and Pharisees. Who by their
 cursed glosse peruerting the text said [thou shalt loue
 thy neighbour: and hate thine enimie] conioyned
 wicked

Gods Law, wicked falshood with diuine Law. Therefore our Mat 5. 43.
 both in the old merciful Redemer, who payed one price for al man-
 and new Te- kind [saith to al loue your enimies: doe good to them
 stament bin- that hate you: and pray for them, that persecute, and
 deth al his ser- abuse you: that you may be the children of your Fa-
 uants to loue ther, which is in heauen: who maketh his sunne to
 their enimies. rise vpon good and bad: and rayneth vpon iust and
 vniust (and this, vpon condition to receiue, or not to
 receiue reward in heauen) For if you loue them 46.
 (only) that loue you, what reward shal you haue? 47.
 Doe not also the publicanes this? And if you salute 48.
 your brethren only, what doe you more? Doe not
 also the heathen this? Be you perfect therefore as also
 your heauenlie Father is perfect.] Vpon this doctrine
 S. Paul insisting, admonisheth al Christians, that
 they [Be not ouercome of euil, but in good to ouer- Rom. 11. 9.
 come the euil.] And amongst al other meanes to con- 20. 21.
 uert the deuiued from their errour, none is more
 forcible then that those which are persecuted for the
 truth, shal stil vse burning charitie towards their per-
 secutors, which S. Paul calleth [The powring of hate
 coales vpon the enimies head.] And S. Iames affir- 1. 2. supra.
 meth that [if anie man shal make a sinner to be con- Pro. 25.
 comforted, he shal saue his soule from death, & couereth Rom. 12.
 a multitude of sinnes.] 1. Cor. 5. 7. 10.

The best means
to doe it, is to
loue our per-
secutors,

*In the sixth petition, wee pray for strength of
 grace, to resist al tentations of sinne.*

ARTICLE 33.

Tentation is
sometimes
good some-
times euil.
Euil tentation
is sometime
profitable:
often hurtful.

TEntation is sometime good, and profitable. As Gen. 22. 7.
 when God tempted Abraham to make his 1. 16.
 vertues of faith, and obedience knowne, by
 his readines to haue offered his sonne Isaac in Sacri-
 fice, vpon commandment, so to doe. But more com-
 monly tentation is euil, yet is not alwayes hurtful,
 but sometimes profitable, accordino as the persons
 are wel or euil disposed, to whom it happeneth. Soto
 holie

holie Iob, Ioseph, Tobias, Susanna, S. Paul, & manie others, tentations were very profitable, through Gods grace making them able to resist the enimie. But to manie others, tentations are hurtful, as experience sheweth in the whole world: through wilful yielding consent to tentations of sinne. Seing therefore tentations are sometime profitable, and in some respect necessarie: we must not pray, that we may be wholly exempted, and free from euil tentations, because without tentation there can be no spiritual fight, without fight no victorie, without victorie no reward, nor crowne of glorie. [For (as S. Paul teacheth) whoeuer wil liue piously in Christ Iesus, shal suffer persecution. And none is crowned, vnles he strue lawfully] But we must pray our heauenlie Father, that he mercifully granting vs remission of al our sinnes; wil also geue vs grace to resist al tentations tending to sinne. And that seing it pleaseth his diuine prouidence, for our good, to suffer tentations to happen vnto vs, that he wil strengthen, & preserue vs, by his continual grace, from being ledde into tentations, by yielding consent to sinne.

2. How necessarie this prayer is, wil be more manifest, if rightly knowing our owne weaknes, we also consider the great forces, and continual assaults made against vs by al our enimies, which are these three. The world, wherein we liue; The flesh, whereof our bodies consist: and the diuel [who as a roaring lion goeth about, seeking whom he may deuour] The world most especially tempteth by proposing vaine delectations to the eyes, and eares, of riches, and worldlie estimation, bridging Pride, and Auarice. The flesh especially tempteth, by desiring vnlawful pleasures of the bodie, tending to Luxurie, Gluttonie, and Slouth. The diuel tempteth not only by vsing, both the world, & the flesh, alluring to sinnes aboue mentioned; but also by internal suggestions, of wicked

we must not pray to be freed from al tentations, but not to be overcome by them.

Our weaknes, and the enimies force shew the necessitie of Gods helpe.

How men are
tempted, to
Pride:
Auarice:
Luxurie;
Gluttonie:
Slouth:
VVrath, and
Enuie.

Diners formes
of prayer for
grace to resist
tentations.

Against pride
the roote, and
quene of al
sinnes.

reuenge, and of hatred, engendering Wrath, and Enuie. And by these seuen vicious head sinnes (therof called Capital sinnes) the same three general enemies, do tempt mens soules vnto al kinds, & sortes of sinnes, which are innumerable. [Vnto which (to some more, to some lesse) mans sense, and cogitation are prone to from their youth] from the first sinne.

3. In regard therfore of which daylie combate, the faithfull seruants of God, knowing and often feeling the same assaults of external, & internal enemies, worldlie, carnal, and spiritual wicked powers, haue diligently prayed for Gods necessarie helpe, that they may fight strongly, and gaine the victorie. So the Royal Prophete with thanksgueing for his often deliuerie from both temporal and spiritual dangers, said to God in his prayer [I wil loue thee o Lord, my strength: our Lord is my firmament, and my refuge, & my deliuerer. My God is my helper, and I wil hope in him. Praising I wil inuocate our Lord, and I shal be saued, from myne enemies. The sorowes of death haue compassed me, and torments of iniquitie haue troubled me. Because thou doest illuminate my lampe o Lord: my God illuminate my darkenes. Because in thee I shal be deliuered from tentation: and in my God I shal goe ouer the wal. Although I shal walke in the middes of the shadow of death, I wil not feare euils; because thou art with me. Thy rodde and thy staffe (thy streight Law, and strong grace) doe comforth, & strengthen me. Our Lord is myne illumination (in danger of errour) & my saluation (in supplie of my weakenes) whom shal I feare?] I feare not anieemie. In particular against tentations of pride he prayed [Let not the foote of pride come to me, & let not the hand of a sinner moue me. There (by pride) haue they fallen, that worke iniquitie, they were expelled (diuels from heauen, and man from paradise, pride being the first sinne, and roote of al wickednes)

Caſt

Gen. 6. 7.
11. ch. 8.
7. 22.

3. Reg. 21.
9. 1. 37.
7. 3. 4. 37.
29.
30.

Pf. 22.
7. 45.

Pf. 16. 9. 1

Pf. 35. 9.
12. 13.

Pf. 34. 9.
23.

Cast thy care (in al tentations) vpon our Lord : and he wil nourish (feede and strengthen) thee; he wil not geue fluctuation (perplexe, or insuperable tentation) to the iust for euer.] In like maner against Auarice in particular, Which suffocateth the seede of good cogitations, he prayed, saying [My soule hath slumbled, for tediousnes, confirme me in thy Law, o God. Incline my hart into thy testimonies, and not into Auarice. Turne away myne eyes, that they see not vanitie] Against Luxurie, & al sinnes of the flesh, sight is best remedie. [Let it not so much as be named, nor thought vpon Create a cleane hart in me, o God: and renew a right spirite in my bowels. Cast me not away from thy face, and thy Holie Spirite take not from me] Against al sinnes in general. we must pray with the same Psalmist [According to thy mercie, o God, quicken me, and I shal kepe the testimonies of thy mouth. I am thyne saue me. Helpe me and I shal be saued. Pearse my flesh with thy feare: for I am a fraide of thy iudgements. Dire& my steppes according to thy word: and let not anie iniustice haue dominion ouer me. I haue cried to thee, in my whole hart, saue me: that I may kepe thy commandments. Let my request enter in thy sight, according to thy word deliuer me. Let thy hand be to saue me; because I haue chosen thy commandments.] In al which we see, that although men be iustified by remission of sinnes, and sanctification of their soules, yet we haue nede of special grace, by which, and not of ourselues without it, we are enabled to resist euil tentations [Blessed therfore, saith Salomon] is the man, that is alwayes fearful] And conformably saith an other wiseman [Sonne, coming to the seruice of God, stand in iustice, & in feare: and prepare thy soule to tentation.]

Against Auarice, an other roote of manie sinnes.

Against sinnes of the flesh.

Against sloth wrath, enuie, and gluttonie.

4. For so much then as tentation is both necessarie, and profitable to Gods true seruants, our Saviour hath taught vs to pray in this special forme, not

that we may be alwayes free from being tempted at al, but that he impart his grace vnto vs, without which we can not be able to resist, for that our enemies, the world, the flesh, and the diuel, (being stronger then we are of ourselues) would otherwise vndoubtedly leade vs captiue into their snares. For except men doe hartely desire, and sincerely pray, that

God offering
grace to al,
they that ac-
cept it must
manifest their
desire by
asking it.

God wil strengthen them with his grace, which they can not effectually haue without their owne consent and desire concurring therunto, because so long as they remaine, addicted to their owne wil, and to the comodities, or pleasures of this life, the diuel so occupieth their mindes, with such cogitations, that either they geue no eare at al, to wholsome admonitions, their cōsciences being hardened [like the high way, where the good, seede is troden vnder their

Some sinners
wil not heare
good aduise.

feete, & caried away by the fooles of the ayre] for the wicked one carieth it away. Or they heare & receiue good seede, [but are so stonie harted, that it taketh no roote, and in tribulation, and persecution for the word, they are scandalized] and fal from the truth: for that flesh and bloud make them to shrinke. Or they heare good aduise, and willingly receiue it, but are withal so careful of worldlie wealth, riches, or honour, that the same choketh vp al cogitation of vertue, and they become fruitles.] Against these enemies therfore we must pray, and that from the hart, for potent grace, that we may willingly lerne how to serue God truly, and breake our stonie stiffe wil, mortifying our flesh: roote out al vices: expel al superfluous cares of this world: and so resisting tentations, bring forth fruite, as good ground doth, some thirtie fold, some threescore, some an hundreded] This

Some receiue
it, but shrinke
from it.

prayer pertaineth to al, both weaker, and stronger. Euen the most perfect [must watch, and pray, that they enter not into tentation [For Satan doth sift al as wheate (as our Lord forewarned his Apostles.) Therfore

Some are
ouerwhelmed
with greater
loue of the
world.

Mat. 13. 9. 4.

19.

7. 5. 10.

7. 7. 21.

7. 8. 4.

Mat. 13. 7.

41.
Luc. 11. 7. 8.

1. Cor. 10.
12. 13.

1. Pet. 1

1. Pet. 1

1. Pet. 1

7. 11.

Mat. 1

30. 12.

fore he that thinketh himself to stand, let him take heed (saith S. Paul) lest he fal. Let not temptation apprehend you, but humane. And God is faithful who wil not suffer you to be tempted aboue that which you are able: but wil make also with temptation issue (euent) that you may be able to susteyne [signifying that God so tempereth tentations, that none shal happen, but such as a man, assisted with his grace, may resist. So that whosoever resisteth not Gods grace, may resist al tentations. And that al shal succede to our good, if it be not hindered by ourselves. Of the fruite also of tentations S. Peter saith [A litle now, if you must be made heauie, in diuers tentations, that the probation of your faith, much more precious then gold (which is proued by the fire) may be found vnto praise, and glorie, and honour, in the reuelation of Iesvs Christ. Our Lord knoweth to deliuer the godlie from temptation] Stil is to be remembred, that [we must aske, and it shal be geuen] Yea if we wil not shut the doore of our hart, and exclude Christs grace, we shal receiue it. [Behold (saith he) I stand at the doore, and knocke, if anie man shal heare my voice, and open the gate, I wil enter into him: & wil suppe with him, and he with me. Behold I come quickly: hold that which thou hast, that no man take thy crowne.]

The fruite of resisting tentations is the crowne of glorie.

WVe also pray God, that he wil not suffer vs to be assaulted with ouer great tentations.

ARTICLE 34.

O Nly in this respect, & no other, can true Christians lawfully pray to be deliuered from tentations, for that we see, or feare them to be ouer great to our owne, or others weaknes; and so we may pray that greuous persecutions moued by the diuel against Catholiques for Religion, may cease, lest the weake denie their faith, or fal from God: and

WVe doe lawfully pray that some tentations may cease in regard of mans weakenes.

that the preaching of truth may not be hindred: and that the persecuters may be compelled also to cease, from doing that euil, which they would, and to heare the truth whereby, God lightning and molifying their hartes, they also may be conuerted, and saued, Likewise concerning other great, and dangerous tentations we pray that they may be mitigated: and not suffered to be greater, then we shal be able to resist. But otherwise it is not lawfull to pray absolutely that God would take away al persecutions, & other great tentations: for that were contrarie to Gods providence: & to exclude occasions of Gods more glorie, and good of soules.

Other formes
of prayer a-
gainst more
violent tenta-
tions.

2. For mitigation therfore of such afflictions. as seme dangerous in regard of our infirmities, euerie one may pray in this, or the like maner, as the Psalmist instructeth vs [Haue mercie on me o Lord: because I am weake, heale me Lord, because my bones be troubled. And my soule is troubled exceedingly, but thou o Lord, how long? Turne thee o Lord, and deliuer my soule; saue me for thy mercie. Why Lord hast thou departed farre of (despised me) in opportunities, in tribulations? Whiles the impious is proud, the poore is set on fire (extremly afflicted) How long o Lord, wilt thou forgete me, vnto the end? How long doest thou turne thy face farre from me? How long shal myne enemies be exalted ouer me? Regard, and heare me o Lord my God. Illuminate myne eyes, that I slepe not in death at anie time, lest some myne enimie say: I haue preuailed against him. They that troubled me wil reioyce, if I be moued. But I haue hoped in thy mercie] And with this hope, I pray that thou [wilt not suffer me to be lead into temptation] Our Lord is the Protector of my soule; of whom shal I be asfraid? If campes stand together against me, my hart shal not feare. If baniel rise vp against me, in this wil I hope. Expect our Lord (saith euerie iust man

to his owne soule) doe manfully, and let thy hart
take corege: and expect thou our Lord. I expected
him, and he saued me from pusillanimitie, of spifite,
and tempest. I'am humbled exceedingly, O Lord,
quicken me according to thy word. I haue cried to
thee: saue me, that I may kepe thy commandments.
O Lord Lord the strength of my saluation, thou hast
ouershadowed my head in the day of battel] Much
more might be recited out of this Royal Psalmist, and
Isaias, Ieremie, Ezechiel, Daniel, Esdras, Nehemias,
Tobias, Iudith, Ester, and other Prophets: praying
for the people in great distresses, in their captiuitie,
and also after their relaxation, by occasion of pouer-
tie, and other difficulties. And the like in new perse-
cutions in the time of the Machabees, when men fel
from God, though manie were most constant.

3. Christ our Lord, as he commandeth vs, to pray Christas must
our heauenlie Father [that he wil not let vs be lead pray al their
into tentation] so he promisseth to respect mans in- life, for a hap-
firmitie in al gear tentations, namely in the time of pie death.
Antichrist [to shorten those dayes, for the elects sake.
and to cut of the cruel persecutor, with the spirite of
his owne mouth] He admonisheth also to be watch-
ful; because himsele, the Sonne of God, and Sonne
of man, wil come to iudge (as wel the whole world
in the last day, as euerie one in particular, in the houre
of our feueral deathes) as the floud came when manie
expected not] We must therefore pray al our life, that
we then especially be armed with strength of grace to
resist the last assaultes of our enimie, that neuer slee-
peth, and at our death seeketh to intangle vs. The
flesh also is within vs, and the world round about vs,
al strong enimies, not to be ouercomen with idlenes,
softnes, slight resistance, nor anie temporising, for
that no peace, nor trewes can be made with them,
nedes we mult fight [The kingdome of heauen suffe-
reth violence, and the violent bare it away.]

We likewise pray for grace, to repel first motions tending to sinne.

ARTICLE 35.

It is more easy
to resist tenta-
tions at the
first assault.

Strong enimies must be strongly resisted, and that with diligent speede, at the first assault: because he that wittingly permitteth another to inuade him, loseth possession of that, which might more easily haue bene defended, then can be recovered. The diuel neuer ceaseth to desire mans ruine by sinne, and therefore he often suggesteth euil cogitations, and if man being therewith allured, take delectation in them [concupiscence conceiuing bringeth forth sinne.] By which entrance the enimie is made stronger, and then strueth the more to gette full consent, that sinne may be consummate, which engendreth death. But whosoever rightly considereth the great enormitie, and extreme miserie of sinne, wil hartely desire, and pray, with S. Paul, that [the God of peace wil crush Satan vnder our feete quickly. Rem. 16. 3. Eccles. 3. 7. ch. 19. 7. 1.] Remembring also the wisemans admonition. [He that loueth peril, shal perish therein. And he that contemneth smal things, shal fal by litle and litle.]

It is a happie
thing to rise
from sinne,
more happie
to rise quickly
most happie
not to sinne.

2. The beginning of good life, is to depart from euil. It is a happie thing and a special grace of God that some great sinners doe not finally persist in wicked life, but repent before their death: it is more happines, not to continue long in anie sinne, but quickly to repent and turne to God: it is the greatest happines of al, neuer to cōsent vnto euil suggestions. These three great blessings the Royal Prophete denounceth in the first wordes of his diuine Psalter: & the greatest in the first place, saying [Blessed (or happie) is the man, that hath not gone in the counsel of the impious.] He that hath not at al yielded to euil motions but strongly resisted them. Secondly he is also happie [that hath not stood in the way of siners, who though

he

he gaue consent, and yelded to sinne: yet stayed not therein, but leauing that state returned to grace. And lastly he is also happie but in the lowest degree, [that hath not sitte in the chayre of pestilence] not perpetually remained, and died in damnable state. As this last is most dangerous, for what thanke is it to leaue sinne, when a man can sinne no longer in this world? so it is best and most secure not to yelde to any sinne nor euil suggestion, for to him is assuredly promised eternal glorie. For [he shal haue eternal glorie (saith a diuine Preacher) that could transgresse and hath not transgressed: and could doe euils and hath not done.] Againe saith the same Psalmist [Blessed is he that shal dash the litle children (of Babylon) against the rocke] that is, destroyeth least sinnes, & motions to sinne. [If sinners intise thee (saith true wisdom) cōdescend not to them. A nette is cast in vaine before the eyes of them that haue winges. With al gard kepe thy hart, because life procedeth from it. Can a man hide fire in his bosome, that his garments burne not? Or walke vpon hore coales, that his soales be not burnt!] No more can euil thoughtes be retained in the hart, and not inflame the concupiscence of euil things.

3. This necessitie of resisting the first euil motions Isaia also testifieth, admonishing the careles, of the bad fruite which cometh from euil cogitations suggested by the malignantemie. From the roote of the serpent (saith he) shal issue forth a cockatrice. They haue broken the egges of aspes, and wouen the spiders webbes. He that shal eate of the egges shal die: and that which is nourished, shal be hatched into a cockatrice.] Al which il suggestions, signified by the venomous egges of aspes, are but spiders webbes, which catch and hold weake mindes; like to poore sties: but the stronger seruants of God, breake easily through them, not yelding consent of the hart:

First euil motions are like the egges of aspes.

without which no sinne is committed. Which our B. Mat. 15.
 Sauour teacheth most clearly, saying. [From the hart 7. 19.
 come forth euil cogitations: murders; aduouries;
 fornications; theftes; false testimonies; blasphemies.]
 And so al sinnes procede from the hart where if il
 suggestions be resisted, and repelled, tentations may
 profite but cannot hurt vs. And therefore we pray in
 this sixth Petition for special grare, that we may not
 be ouercome by any euil tentation: that we may be
 preserved from the more dangerous tentations: and
 for grace to resist al euil motions, at the first as-
 sault, according to S. Iames expresse exhortation
 saying to al Christians. [Resist the diuel, and he wil 1st. 4. 74.
 flee from you.]

The summe of
 this sixth peti-
 tion.

*In the seuenth petition we pray our heauenlie
 Father, to deliuer vs from temporal euils.
 Especially from al the diuels powver.*

ARTICLE 36.

T Here are in general two kindes of euiles, cal- Amos 3.
 led *Malum culpa*, and *Malum poena*: The euil of 7. 6.
 sinne, and the euil of paine. From the euil of
 sinne we pray in the two precedent Petitions to be
 deliuered: to witte in the fifth Petition to be deliue- Psal. 77.
 red from al sinnes committed, by the remission ther- 7. 49.
 of, and in the sixth to be preserved, from falling a-
 gaine, by yelding to anie euil tentation. Now in this
 seuenth Petition we pray to be deliuered, and preser-
 ued from penal euils. Which are temporal afflictions
 of soule, and bodie. For eternal punishment is chan-
 ged, (together with remission of mortal sinnes) into
 temporal. And these temporal euiles being by Gods
 prouidence medicinable to al the elect, and sent, or
 permitted by God for the good of soules, we may
 only pray to be deliuered from them, so farre as shal
 be

Sinful and pe-
 nal euil.

Penal euiles
 are medicina-
 ble to the iust,
 & al the elect.

be needful for our soules. Which semeth to be the proper sense of this seventh Petition.

2. For seing in the two former petitions is expresse mention of sinnes, and of temptation tending to sinne it semeth that here some other euil is to be vnderstood: though otherwise this word Euil doth most properly signifie sinne itself; yet it also comprehendeth both sinne, and al euil proceeding from sinne. As in the conclusion of our B. Sauours particular prayer made for his Church the night before his Passion, saying to his Father [I pray not that thou take them away out of the world, but that thou preferue them from euil.] To witte from al euil, especially sinful euil, and from penal euil, so farre as it might induce to sinne, or anie way hinder the progresse in vertue.

This seventh Petition may be properly vnderstood of temporal euil.

3. Concerning therfore temporal penal euils, from which we pray to be deliuered, the greatest in this life is the diuels power. From whose malice we must diligently pray to be defended, not only that he preuaile not against vs by his temptations to sinne (for which we pray in the sixth Petition) but also that no malignant spirite, may possesse, nor oblesse, nor anie way hurt mens bodies, nor goodnes; nor otherwise molest them in anie sorte. And for this cause, amongst other great benefites bestowed vpon the faithful, Christ our Lord both cast forth diuels out of mens bodies, and gaue power to his Apostles, & Disciples to cast them out, which they performing [returned with ioy, saying: Lord the diuels also are subiect to vs in thy name.] And more abundantly, after Christs Ascension, the Apostles, and other Apostolical men [cured diseases, and expelled diuels; deliuering them that were vexed with wicked spirites.] Which autoritie remaineth stil in the Church of Christ. And God geueth effect, according to his Diuine prouidence, as is more expedient for the health of soules.

It is an especial temporal euil to be possessed of wicked spirites.

Moyſes and
others prayed
for mitigation
of puniſh-
ments due for
ſinnes.

4. An other more ordinarie penal, and temporal euil, from which we pray to be deliuered, is the puniſhment due for ſinnes remitted. And that this is a lawful and conuenient prayer is proued by examples, and testimonies of holie Scripture. After that [our Lord was pacified] by Moyſes in prayer, for the peoples sinne, vt idolatrie, by their adoring the golden calues, and the guilt of that sinne being remitted, Moyſes not only destroyed the idols: and punished them by temporal death of about three thousand men] but also he prayed againe for remission of further puniſhment, due for the same sinne, as himſelfe testiſieth saying the next day to the multitude: [You haue ſinned a very great sinne: I wil goe vp to our Lord: if by anie meanes I may be able to intreat him for your ſinful fact] Holie Iob did pray for the mitigation of temporal puniſhment due to himſelfe, and al mankinde in general, saying to God [Depart a little from him (ſpare him a little, in his daylie afflictions) that he may reſt vntil his day wiſhed for, come; euen as the hyred man.] Like as a laborer hath ſome reſpoſe in his daylie trauels. Thus did the Royal Prophete pray to God [Because thou haſt deliuered my ſoule from death, and my feete from falling, that I may pleaſe before thee (ô God) in the light of the liuing. Riſe vp to meete me, ô Lord the God of power.] Likewise al the Patriarches and Prophetes, with the whole people of God, prayed to be deliuered from temporal euils: but firſt for remiſſion of their ſinnes, which were the cauſe of al other euil.

We pray alſo to be deliuered from euil habites gotten by ſinne, and from imperfections.

ARTICLE 37.

Besides both
ſinne and pu-
niſhment due

O Ther penal euils from which we muſt deſire, and pray to be deliuered, are the euil habites, or inclinations, and imperfections, contracted by ſinne, becauſe

See Part. 1.
Art. 31. 32.

Exod. 32. 7.

13.

30.

Iob. 14. 9. 6.

Pſal. 35. 7.

Pſ. 38. 7. 6.

Joſua.
10.

because these both make vs more prone to yelde againe to euil tentations, and hinder the exercise of vertues. And therfore King Dauid, not only confessed his offence, and prayed for remission thereof in these wordes [Haue mercie on me, O God, according to thy great mercie: And according to the multitude of thy commiserations, take away myne iniquitie.] but also prayed to be more washed, and cleansed from euiles, saying [Wash me more amply (O God) from myne iniquitie: and cleanse me from my sinne.]

7.4. Nathan the Prophete (vpon his first acknowledgement of his fault) declared to him, that God had taken away his sinne, and yet he prayed God to take it away, and also to wash him more amply, from his iniquitie, and to cleanse him from his sinne: Plainely signifying that besides remission, & taking away of sinne and punishment due for sinne, a sinner needeth also to be more washed, and more cleansed. Not from the sinne it selfe, which remayneth not, but from other euiles perteyning to the sinne, and remayning in the soule, after that the sinne is taken away. And these therfore must needs be the reliques of sinne, and blemishes, wrinkles, or spottes, which remayne in the soule: for which as this true penitent did say, so euerie one must say with him [I doe know myne iniquitie, and my sinne is before me alwayes.] And must pray to be deliuered from it.

for sinne, there
remaine euil
habites, and
reliques of
sinnes.

From which
we must pray
to be deliue-
red.

2. Of such spottes, and imperfections, our Sauour also spake, when he said to S. Peter [He that is washed, needeth not but to wash his feete only] manifestly signifying, that those which are baptized (and in like manner, those which are absolved from actual sinnes) haue some thing that needeth to be washed: which is not sinne, but euil habites, and prone to sinne; carnal inclinations, and worldlie affections, which like vnto feete, carrie the inferiour powers of the soule, contrarie to the mind. And therfore nede

Proued by
Christs do-
ctrine:
And his Apo-
stles.

to be more amply washed, and cleansed. For correction wherof S. Paul teacheth by example, both to chastise the bodie, that it may serue the spirite; and to pray that the molestation of the flesh may be taken away, that putting of the old man, and purging the old leauen, we may become new creatures, new paste, in the azimes of sinceritie and veritie.] We therefore who are subiect to manie imperfections, & possessed of euil habites, must labour and pray to be deliuered from such euils: that albeit in this life, we can not be wholly free from them, yet that their great force may be diminished: and that albeit [with the flesh we serue the Law of sinne (as the same Apostle speaketh) yet with the minde we may serue the Law of God.]

Likevvise vve pray to be deliuered from dangerous afflictions, vvhich may hurt the soule.

ARTICLE 38.

It is lawfull to pray that God wil mitigate tribulations, which he permiteth for probation of the iust.

BESIDES the general penalties incurred by original sinne (as death, infirmitie of bodie, the suffering of heate, colde, and other difficulties, common to all mankind) and besides punishments inflicted for actual sinnes; there be manie other tribulations permitted by God, for the probation, and merite of his faithful seruants. As Martyrdome by violent death; spoyle of temporal goodes, imprisonment, banishment, &c. Concerning which kind of temporal euils, we are taught to pray that God our heauenlie Father wil so moderate the same, proportionably to his special grace geuen to euerie one, that we may be deliuered from ouer great, & dangerous afflictions, which may hurt the soules, of such as are not strong, nor able to ouercome them.

2. It was not for anie particular sinne of Iacob the Patriarch, that he was afflicted with feare or hurt to him.

himselfe, or his familie, by his brother Esau, but for his exercise in humilitie, pietie, patience, hope in Gods protection, and of other vertues. For in this case he prayed with humble resignation of his owne wil to Gods wil: with grateful thanksgiving for former benefites, and so obtained his desire: God so mollifying his brothers hart towards him, that he found no iniurie, but brotherlie concord, and curtesie: at Esaus hendes; and was deliuered from that temporal euil which he feared. In like maner the whole people of the same Patriarches issue, being persecuted by the Egyptians, prayed to God for releafe from their temporal afflictions [And our Lord heard their groanings] and by the ministerie of Moyse, deliuered them from that penal euil. Againe very often the same people, suffering inuasions of enimies, albeit for the enormous sinnes of the greatest part, yet for probation, and more merite of the iust, who ioynly together prayed God for his merciful remission of their sinnes, and for his deliuerance of them al, from their temporal vexations: and our Lord heard their prayers, and by certaine Iudges, or General Captaines [deliuered them from the handes of the ransakers] geuing them manie notable victories. Al these Iudges, and other general Gouvernours of Gods people, besides their prudent, and valiant endeouours by way of armes, against wicked enimies, especially vsed deuout, and confident prayer to God, beseeching his bountifull Goodnes, by his mightie hand to deliuer his faithfull seruants from inuasions, subiection and captiuitie of infidels.

3. Thus did the Royal Prophete pray, & hath so taught the whole Charch in general tribulations, saying: [Arise Lord, let not man be strengthened: let the Gentiles be iudged in thy sight. Arise Lord God, let thy hand be exalted, forgete not the poore. Deliu- And by other holie Scriptures.

uer Israel ô God, out of his tribulation. In thee ô Lord haue I hoped, let me not be confounded for

euil

euier: in thy iustice, deliuer me. Let God arise, and let his enimies be disperfed, and let them that hate him flee from his face. As smoke vanisheth, let them vanish away: as waxe melteth at the presence of fire; so let sinners perish, at the presence of God. See my humiliation, and deliuer me. When I was in tribulation, I cryed to our Lord, and he heard me. O Lord deliuer my soule from vniust lippes, and from a deceitful tongue] In like maner other Prophets, prayed that God would deliuer his people from temporal afflictions, And expressely testifie that God approueth, and in due time granteth such prayers. [The iust haue cryed (saith the same Psalmist) and our Lord hath heard them; and out of their tribulations he hath deliuered them. Our Lord is nigh to them that are of a contrite hart: and the humble of spirite he wil saue (deliuer from temporal euils, so farre as is for their spiritual good) Manie are the tribulations of the iust: and out of al those our Lord wil deliuer them.]

Christ granted such prayers, and teacheth vs so to pray.

4. Christ our Lord both heard the prayers of very manie, which besought him to cure their corporal infirmities; and also commandeth al Christians to pray for al temporal necessarie releefe: and namely teacheth to pray in time of persecutions, to be defended from aggrauating circumstances, that the euiles may be more tolerable [That their flight may not be in the winter (as a hard time for trauel) nor in the Sabbath (wherby they may be more hindered from Gods seruice) for there shal be then (in the time of Antichrist) great tribulation.] In the first great persecution of the Church, after the Martyrdom of S. Steuen, manie fled from Ierusalem into diuers places of Iurie, and Samaria. And when S. Peter was taken and imprisoned [Prayer was made of the Church without intermission vnto God for him] And he was deliuered by an Angel. S. Paul reciteth manie tribulations, fro which by his owne & others prayers, he was deliuered.

S. Iames

S. James also admonisheth al Christians to repaire to prayer in tribulations, saying [Is anie of you in heauinesse, let him pray.] By al which, and the like examples, and instructions, it clearly appeareth to be lawfull, and needful to pray vnto God, to be deliuered from temporal euils, discomodities, and danger. And hereupon Holie Church ordaineth, and vseth special prayers, and supplications, in times of contagious sicknesse; of watres present or feared; of famine, of great draught, or ouer much raine; & of others whatsoever corporal or temporal euils. More especially that God wil defend, and preferue vs from sudaine death, by fire, water, lightning, or other misfortunes. And finally from al euils, wherunto our fraile life is subiect, according to the tenour of this last Petition, [Deliuier vs from euil.] Nor only spiritual, as we specially pray in the former Petitions: but also from the residue of temporal paine, and punishment due for our sinnes: from the reliques of sinnes, which are euil habites, and pronesse to sinne; and from dangerous temporal tribulations.

Holie Church prayeth to be deliuered fro ouer great tribulations.

The summe of this last Petition.

5. Here againe especially, we must remember, that as our Lord hath prescribed this most excellent forme of daylie prayer; so he hath sette the same in such necessarie order, that none may presume to inuert it, or transpose the Petitions, otherwise then here we haue them in most perfect due order. For when being afflicted with corporal paine, or anguish of minde, feeling some vehement grieefe, we first or principally desire and pray for releafe therof, not considering what els is more necessarie, we thereby make ourselues vn-capable of that which we aske. To which sort of supplicants, S. James saith [You aske & receiue not: because you aske amisse] But why amisse, some wil say: seing we aske good thinges? We aske life, health, peace, libertie of conscience, to be deliuered from extremite of paine, from inuasion of euilles, from per-

Due order must be obserued in praying for necessarie things.

secution of infidels? to be releued in temporal afflictions, yet you aske amisse, saith S. Iames, to al that receiue not that which they aske, because you aske out of due order. You aske that in the first place, or you aske that more principally, which is lesse necessarie; or you aske that absolutely, which should only be asked conditionally. For reforming of which errour, it behoueth to remember that our heauenlie Father sendeth or permitteth afflictions for the good of his elect, so to reduce them vnto himselfe, which neglect his other admonitions and callings. So he telleth vs by his Propheete Ilaia, saying [Vexation alone shal geue vnderstanding to the hearing] because we haue often heard, but not regarding, haue not vnderstood. And therefore that we may be moued to regard Gods admonitions, so to vnderstand them, he suffereth vs to fall into temporal vexation, which alone geueth that vnderstanding, which others haue not liuing in prosperitie [Loe this was the iniquitie of Sodom & 49- (saith our Lord) pride, fulnes of bread, abundance, & idlenes] But Gods peculiar people [the children of Israel added to doe euil in the sight of our Lord: who strengthened against them Eglon the King of Moab, and they serued him eightene yeares. And they cryed to our Lord] For vexation geuing them vnderstanding, brought them to repentance. And so they learned first to pray for remission of their sinnes, and then prayed also to be deliuered from temporal tribulations. Right order therefore in praying, is no lesse necessarie then pray-rit selfe. [He that ordereth charitie in his sponse] teacheth vs to pray, in due order.

Temporal afflictions are necessarie for manie.

¶ We must pray for spirituall good things before temporal.

6. First of al to pray that Gods name be eueries where sanctified, his glorie preferred about al That his kingdome be propagated, and made compleere in al the elect: That not our proper willes, but Gods wil be done in al things. Then we must pray for al necessarie helpes. First spiritual, then temporal. For remission

Is. 1. 9. 10.

Ez. 1. 13.

Is. 1. 13. 14.

Ca. 1. 1. 1.

son of finnes. That also we may resist al tentations, tending to sinne. And lastly to be deliuered from al temporal euiles, so farre as they may be dangerous to our spiritual progresse in vertue. In this order we are directed to pray, which againe our Sauour repeteth saying [Seeke therfore first the kingdome of God (that is, in the first, not in the second, or last place) and the iustice of God (which importeth the meanes to obtaine the kingdome of God) and in the last place desiring other things conuenient (and al these things, (meate, drinke, clothes, healthes, &c.) shal be geuen you besides)] Iain our Iwete Sauour. But when we aske relaxation from paine before remissiō of finnes, temporal things before spiritual; our owne wil be fore Gods wil, anie other thing before Gods honour, & obtaine not our requests, we must know, that the denial, or delay therof procedeth from the great mercie of our heauenlie. Father. That we may therby vnderstand our errour, in asking disorderly, the lesse thing, before the greater. And if we see not the cause why God semeth not to heare our prayers, his singular goodnes by special afflictions admonisheth his elect againe. and againe, that at last, [vexation may gene vs vnderstanding] And then wil the happy faithfull soule, wi h ioytful hart confesse, and say to our heauenly Father [It is good for me, o Lord, that thou hast humbled me: that I may lerne thy iustifications.]

And to be deliuered from sinne, before we aske relaxation from punishment.

The conclusion, Amen: is a confirmation of our part, that we truly desire that which we aske in vvorde.

ARTICLE 19.

Amen is an Hebrē word: which here and in manie other places of holie Scripture, is not translated into Greke, nor Latine (neither therfore into vulgar languages In Catholique Editions,

Why Amen is not translated in manie places

but is left in the original tongue, and by sacred vse is made familiar to al Christians, as more significant, then can be so breecfly expresse in anie other tōgue. It is sometimes a Noone, signifying Truth, or a true thing: as where our Sauour saith, Amen. I say to thee (that is an assured truth I say to thee) thou shalt not be cut out from thence, til thou repay the last farthing.

It is sometimes a Noone, sometimes an Aduerbe, sometimes a Verbe.

Amen I say to you (A true, a true thing, I say to you) If anie man kepe my word, he shal not see death for euer. Thus saith Amen; the faithful & true witnes that is Thus saith Truth the faithful and true witnes.

Sometimes it is an Aduerbe signifying Truly, or verily; as when our Lord said to the penitent theefe on the Crosse [Amen I say to thee (that is, Truly, or assuredly, I say to thee) this day thou shalt be with me in paradise] So in the end of our Crede we say [Amen] that is, we verily, & assuredly beleue al those things, which we there professe. Sometimes this word Amē is a Verbe, signifying [Be it done; or, Be it so.] And in this sense, it is in respect of vs that pray a word of desiring and praying that it may be so done, as is expressed: and so we ratifie al that we haue said in our prayers. And in respect of God it is a word of granting, & commanding that the things be done, which are requested. And so it signifieth, that God on his part, granteth whatsoeuer is rightly desired. Of al which diuerse significations, and vse of this sacred word, we haue manie examples in holie Scriptures.

Examples of the vse of this word Amen.

2. In a certaine forme of trial, in the case of anie woman suspected of adulterie, it was ordained by the Law of Moyse, that such a one being called into question [should heare the Priests adiuration, heaping terrible curses vpon a certaine water, & should say: Amen, amen, & drinke the water] therby praying or wittingly consenting, that those curses should fall vpon her, if she were guiltie of the suspected crime. It was in like maner required that [al the people should

Mat. 5. 23.

Iohn. 3. 7. 8.

Ap. 3. 7. 14.

Lec. 11. 7. 8.

Num. 5. 24.

17. 21.

should heare greuous curses denounced, against al
 the transgressors of certaine precepts (in al twelue)
 and should answer to euery one: Amen] Therby
 praying, or yelding their consent, that ifanie should
 so offend, the curse should fall vpon him. King David
 bringing the holie Arke of God into Ierusalem [sang
 an Hymne of praise to our Lord, and in the conclu-
 sion therof inuited al the people to say: Amen.] The
 same King ordaying, that his sonne Salomon should
 be crowned, to succede him in the Kingdom, those
 that wished good successe, said: [Amen, So speake
 our Lord, the God of my Lord the King] Nehemias
 praying [that God would cast out of his house euery
 one, that should not accomplish his cōmandments,
 al the multitude said: Amen] The same Nehemias
 praying for himself in the end of his Booke, conclu-
 deth with [Amen] At the Mariage of young Tobias
 and Sara, her Father praying for the spouses, [other
 freindes said: Amen] Tobias the elder concludeth his
 propheticall praises to God with [Amen.] Likewise
 other Prophetes often conclude special Prophecies,
 Praises, and Prayers with this word [Amen] As wel
 therby affirming the assured truth of that which they
 say: as desiring, and praying that Gods wil may be
 fulfilled in the same: euer conforming their owne
 willes to his: and so said: [Amen.]

3. To this very purpose our Lord teacheth vs to
 conclude this our most ordinarie prayer; and by this
 example also other prayers, thanksgeuings, and
 praises to God, with Amen. And so did the holie A-
 postles most ordinarily conclude their Epistles with
 prayers, thanks, or praises to God, and the same with
 Amen [To God our Lord (saith S. Paul) be glorie for
 euer. Amen. The God of peace be with you al. Amen.
 The grace of our Lord Iesus Christ be with you al.
 Amen. To God the onlie wise, be honour and glorie
 through Iesus Christ for euer and euer; Amen. The

Christ tea-
 cheth vs so to
 conclude our
 prayers. And
 the Apostles
 to obserued
 his precept.

grace of our Lord Iesus Christ be. with your spirit. ^{ab 16. v 19.}
 Amen] So in the rest of his Epistles. And euen so S. ^{1 Cor. 16. v.}
 Peter. S. Iohn, and S. Iude, conclude with prayers, ^{13 24.}
 thanks, or praises: and in confirmation, that they ^{2 Cor. 13.}
 verily so desire they finally adde [Amen.] ^{v 13.}

As in the be-
 ginning of
 prayer, so in
 the end it most
 importeth to
 haue a qualifi-
 cation.

4. A very special profite therefore we may here
 reape, by adding this word Amen: that whereas we
 haue not had so perfect attention, nor so absolute re-
 signation of our proper wil, as was requisite, in euerie
 petition: we may in good part, by more actual atten-
 tion, and particular submission of our wil to Gods ^{Ps 76. v 15.}
 wil, supplie in this last word. Amen, the former de-
 fect; by correcting and renewing our desire, that al,
 and euerie thing may be done (and that in the same
 order, of greater things before the lesse) as they are
 conteyned in the sacred wordes, notwithstanding
 our negligences and coldnes, in reciting them. For so
 in one perfect thought, we may (if we be as Daniel ^{Dan 9. v 13.}
 was of right desires) really desire Gods wil in al
 which in dede conteyneth al. And so our hart di-
 siring, that God wil make vs to desire, al & only those
 thinges which please him, then, and not otherwise,
 we shal receiue al that we neede, if this be our true
 desire, when we say: Amen.

*This word Amen, is also a confirmation on
 Gods part, that he granteth whatsoeuer
 is duly asked in prayer.*

ARTICLE 40.

It is most cer-
 taine that al
 prayers rightly
 made are gran-
 ted.

Moreouer in this word Amen, we haue another
 singular consolation that if our prayer be right-
 ly made, then God himselfe saith Amen. in the sense
 of granting and commanding that to be done, which
 we aske. And this is so certaine that to hold the con-
 trarie is heretical: against the expresse and manifest
 written word of God. As we haue already shewed, ^{Art 11.}
 concerning the assured effect, on Gods part, of al
 faithful

faithful good prayers. Vnto which holie Scriptures there recited, we shal adde only two or three more sacred textes, in confirmation of our beleefe, and hope in this behalf.

2 Our B Sautour plainly saith, to euerie one that prayeth in due maner, as he ought. [Thy Father which seeth in secrete wil repay thee] that is wil reward this good worke: either granting that thing which is requested, or that which he knoweth to be better for thee. Againe he saith. [Haue faith of God: Amen I say to you, that whosoever shall say to this mountaine: Be taken vp, and be cast into the sea: & shal not stagger in hart, but beleue that whatsoeuer he saith shal be done, it shal be done vnto him] signifying that on Gods part, there can be no want, nor defect, neither of power, nor of wil to grant, and doe anie thing: in so much that if in case it were requisite, that a mountaine should be remoued, and a faithful seruant of God, should confidently aske it, it should be so done: because there neither wanteth power, nor wil in God. And the denial therof is impious infidelitie, either against Gods power, if any dare say, that he can not: or against his Goodnes to say, that he wil not, if it be needful: and against his Truth, because in such a case he hath promised, that he wil doe it, being no defect on their part that pray. Vpon which infallible ground S. Iames expressely sayeth [If any of you lacke wisedome (or anie other necessarie thing) let him aske of God, who geueth to all men abundantly: and vpradeth not, and it shal be geuen. But let him aske in faith: nothing doubting] firmly beleuing, & nothing doubting that God can it he wil, and wil if it be conuenient. For this is it which the Apostle calleth [Prayer of faith.] And this is [the faith of God.] Which our Lord requireth, in al that pray. And the is the true of prayer most assured, because Christ our Lord, who is truth it selfe hath so taught,

taught, and so promised. And therefore al that is preached by his true Apostles, is true & certaine. [In our preaching which was to you (said S. Paul to the Co-^{1. Cor. 1, 7.}

It is, and, it is
not, are found
in men.

It is, is always
in God.

tinthians, who charged him to haue failed in his promise) there is not: It is, and it is not. For the Sonne of God Iesus Christ: who by vs was preached amōg you: by me, and Siluanus, and Timothee, was not: It is, and It is not: but, It is, was in him. For al the promises of God are in him: It is. Therefore also by him, Amen to God: vnto our glorie.] Gods truth in performing al his assertions, purposes, and promises, is to the glorie of himself, and of al his true seruants. For whereas his seruants Amen (asseueration, desire, or prayer) may erre: Gods Amen (asseueration, grant, or promise) can neuer erre, nor be frustrate, nor faile: but on his part, is alwayes most true, assured, and infallible.

The Priest
not the people
sayth Amen in
the end of
the Pater No-
ster, in the
holie Masse.

3. Whereupon Holie Church representeth this no lesse certaine, then comfortable truth vnto her faithful children, especially in the holie and daile Sacrifice (and in some other parts of the Ecclesiastical Office:) where, the Priest singing, or reading the Pater Noster, the Clerke that serueth, or the Quire, in place of the people, reciting the last Petition. [But deliuer vs from euil:] addeth not Amen, in the end: but the Priest supplieth it, at the Altar: mystically signifying, that God himselfe (if the supplicāts be rightly disposed) answereth: Amen, to al that is wel, and duly demanded. And therefore as wel the Priest, that sacrificeth, as al others that assist, and desire to be partakers of Gods benefites, both in this, & in al other prayers, must in their hart, and sincere intention, when they say Amen, desire and mentally pray to God, that his diuine Goodnes wil say: Amen.

VWhen we say
Amen, our
hart must de-
fire, that God
wil say, Amen.

The

*The Angelical Salutation of the B. Virgine,
Mother of God, is lawfully, and profitably
recited by good Christians.*

ARTICLE 41.

After the explication of our Lords Prayer, which is expressly and immediately directed to God himselfe, the most blessed Trinitie; it re-
steth to shew that other prayers directed also to God our heauenlie father, by the meditation of his glorious and faithful seruants, are likewise lawfull and profitable. Which because Protestants denie, as did long since Vigilantius. In this point their progenitors against both him therfore and them, we shal, here proue the Christian beleefe, and practise of this doctrine, more euidently by the holie Scriptures, then our Aduersaries are able, by the like meanes, to dis-
proue it, or to declare the contrarie. And because the *Aue Maria*, is often recited by Catholiques, & especially impugned, by al the Sectaries of this time, we shal here beginne with the same Angelical Salutation; and prayer adioyned. Then proue the like lawfull and profitable vse of praying to God, by intercession as wel of the same most B. Virgine, as of the glorious Angels, and other Sainctes. And lastly shew that it is no derogation, but more honour to God, that we desire both his glorious Sainctes in heauen, and his faithful seruants in earth, to pray vnto him, for vs.

2. First then concerning Prayers, and Inuocation of Sainctes, the cheefest controuersie consisteth in this doubt. How we in earth can speake vnto spiri-
tual creatures, that are in heauen; and how the same glorious creatures can heare vs, or know our desires: For it is in deede vnpossible, that our speach in earth should be heard by the Sainctes in heauen, according to the common sense of these wordes, speaking and hearing. Because Angels: and soules separated from earth,

Of the honour of our B. Ladie, see Part 1. Art. 21. Of al Sainctes: Part. 3. Artic. 9.

Prayer and Inuocation of Sainctes is more clearly proued, then it can be disproued, by holie Scriptures.

Protestants cheefest objection is, that Sainctes in heauen can not heare the prayers of the faithful in earth.

Answer.

Angels, and separated soules, haue not corporal tongues: nor eares, but haue other meanes, to vnderstand each others conceits, and willes.

As mens soules in their bodies can eleuate their thoughtes into heauen.

their bodies, haue not corporal eares; and are so farre distant from vs, that no mortal mans voice can be extended to them. With which common maske our Adversaries cannot possibly delude any, but such as are wilfully blinde. For the simplest person, that beleueth the immortalitie of soules, easily knoweth, that soules being parted from their bodies (& other spirites) haue special meanes to signifie their mindes, & to vnderstand each others conceits (Which we call *speaking, and hearing*, that is to say, vttering and vnderstanding: which S. Paul also calleth the tongue of Angels) *1. Cor. 13.* better then mortal men with corporal tongues, and *7. 1.* eares. God our omnipotent Creator hath not a corporal tongue, nor eares, and he speaketh to Angels. And Angels in heauen: and diuels in hel, doe also speake, *Gen. 2. 7. 16.* & vnderstand one an other [God also spake to Adam, *ch. 3. 7. 1.* and to manie other mortal men. The diuel (by a serpent) spake to Eue, and heard her speake. Good *Iob. 1. 7. 6.* Angels spake to the Prophetes in slepe, and in visions. *Gen. 37. 7. 6.* The diuel put into the hart of Iudas Iscariote, to betray our B. Sauour] Manie other examples witnessse, that spirites doe speake to spirites, and to mens soules, also whiles they are yet in their bodies. And albeit soules in their bodies can not clearly see themselves, nor other soules, yet departed from their bodies they most clearly see themselves, and other soules: and by the light of glorie doe see al that any way pertaineth to themselves. Moreouer the soules of the faithfull in this life, can eleuate their cogitations into heauen: and their prayers rightly made, are heard in heauen. As Salomon testifieth, saying to God. [Thou wilt heare in heauen.] And S. Paul saith *3. Reg. 3. 7.* of himselfe & other good Christians [Our conuersation is in heauē] Which is especially verified of hartie prayers. For it is not the external voice without intention of mind, but the good cogitation of the soule (whether the mouth speake or no) that ascendeth into

Mat. 1. 7. 10
1. Cor. 1. 7. 13.
10. 13. 7. 2.

3. Reg. 3. 7.
10.
Phil. 3. 7. 10.

into heauen. And therefore, neither the great distance of place, nor lacke of corporal eares in holie Angels, and other Sainctes, can hinder the hearing of faithful prayers, directed to God by mediation of his glorious Sainctes: as the Protestants either foolishly imagine, or maliciously feare: and so deceiue themselves, or others. But let vs also see what other impediments they pretend.

3. An other obiection is, that albeit spiritual creatures doe vtter their conceits: and vnderstand each others: & that mortal persons doe eleuate their mindes into heauen, yet none but God only can vnderstand the hartes, and desires of the faithful in earth. For which, our Aduersaries alleage these wordes of our Lord, saying by his Prophete Ieremie [The hart of man is peruerse, and vnsearchable: who shal know it? I the Lord that search the hart, and prone the reyners.] Therefore (say they) no man, nor Angel can search, nor know the secreete thoughtes of an other mans hart, which only God can doe, and no creature. We answer: that only God by his owne power, can search and know the secretes, which any man reuerueth in his hart, & which he would conceale from all other creatures: it is in dede in mans power, if he wil, to hide the secretes of his hart, and so, as this sacred text affirmeth [The hart of man is peruerse] is deceitful, and depe. Neuertheles he can, if he wil, reueale the same secretes of his hart, either by wordes, or other signes, to an other mortal man: or els by voluntarie cogitation, to such spiritual creatures, as haue spiritual eares. And so these wordes of the Prophete proue no more, but that naturally, and ordinarily euerie man can, if he wil, hide the secreete cogitations of his hart: but they proue not, that a man cannot, if he wil, reueale the secrets of his hart. For experience continually sheweth, that men can, and doe reueale their secreete thoughts to other mortal men;

The Protestants second obiection. That onlie God can know secreete cogitations.

Answer.

Only God by his owne power knoweth the secretes of hartes.

Sainctes can know secretes by reuelation.

and can desire to reueale their secrete thoughtes to
 Sainctes in heauen: which desire and wil ascendeth
 into heauen. Where (as Protestants wil confesse) God
 seeth the same cogitations: and therfore those An-
 gels, and other Sainctes can see them, whom God wil
 haue to see, or know them, which we suppose our
 Aduersaries wil not denie. If they wil denie it, we
 require that they iustifie their denial by holie Scrip-
 ture. In the meane while, we auouch by holie Scrip-
 tures, that glorious Angels presented the prayers,
 & hartie desires of Daniel the Prophete, of Tobias, of Dan. 3. 9.
 Cornelius, and of others, vnto God in heauen, which 15. 16.
 they could not haue done, vtiles they had known
 the thoughtes of the supplicants hartes. Again it is Tob. 1. 7. 12.
 clearly testified in holie Scriptures, that God reu-
 ealed vnto certaine Prophetes in this life, the secretes of Act. 10. 3.
 mens hartes, which the same men would haue con-
 cealed from al men. Wherof two examples, one of the
 old Testament, an other of the new may here suffice,
 in confirmation of our answer to the Protestants ob-
 iection. Eliseus the Prophete knew the secrete of his
 seruants hart, which the same seruant denied, and
 would haue concealed from his master: who neuer-
 theles said vnto him [Was not my hart present when 4. Reg. 3. 9.
 the man returned out of his chariote to meete thee?] 16.
 Likewise [S. Peter knew the secrete thoughtes, of
 Ananias & Saphira, defrauding, and denying part of Act. 6. 7. 3.
 the price, which they had receiued for their land.] 8. 9.
 Though therfore naturally, and ordinarily mans hart
 can kepe cogitations secrete, from al other creatures,
 yet doth not this hinder Gods power, from reuealing
 the same, which man would hide, neither is the capa-
 citie of mans vnderstanding limited, but that God
 can make him, also in this world, to see or know the
 secretes of other. hartes, which they would coceale.
 How much more like, and more ordinarie is it, that
 God geueth this power to glorified Sainctes (conside-
 ring,

Either by the
 light of glorie,
 or by the light
 of Prophecie
 or by other in-
 spiration.

ring, that the light of glorie farre excelleth the light of prophetic) that they may see and know manie thinges done in earth, euen secrete cogitations, especially those, which faithful supplicants desire that they may know. And stil it is most true that only God, by his owne power [doth search the hart, & proue (or examine) the reynes.] And neuertheles by Gods gift, his seruants can see & know (either by the light of glorie, or of Prophecie (or how soeuer God wil, that they shal know) the cogitacions of mortal mēs hartes: and of their workes proceeding from their hartes.

Especially when supplicants desire, that Sainctes wil pray for them to God.

4. Thus much in general, for defence of the Catholike beliefe: and doctrine against Protestants cheefe obiections: that Sainctes in heauen can, and doe vnderstand the praises, thanks, and petitions of the faithful in earth, directed to God by their intercession. Now more particularly we shal declare that the militant Church of Christ: and the faithful members thereof, doe lawfully and profitable both praise: and pray the B. Virgine Mother of God (and likewise other Sainctes) to pray for vs to God, beginning our prayer, with the Angelical salutation, saying [Hayle Marie ful of grace, our Lord is with thee: blessed art thou among women] For as it was not im-

The salutation of our B. Ladie pertaineth to her praises.

161.1. 7.12. pertinent to the holie Archangels purpose, coming with an embassage from the most blessed Trinitie, before he declared his message, to salute her, with these words of her singular praise: so it is also no lesse, but rather more conuenient, that we poore supplicants comming to craue her pious intercession for vs to God, doe beginne with the same ioyful salutation, which may put vs in minde of the best tydings, or newes, that euer came into this world, to witte of the most happie Incarnation of Christ our Redemer and Sauour, by taking flesh of this most holie purest Virgine, ful of grace; whose soule and bodie, Almighty God, prepared to be a wortheie habitacle of his

She being ful
of grace, be-
fore she con-
ceiued Christ,
was made
more ful by
conceiuing
him.

Now she is
also more ful
of glorie, then
anie Angel, or
other Sainct:
next after her
Sonne, our
Lord.

His glorie is
accidentally
increased, by

Sonne. For which purpose it was most requisite, that she should be, as the Angel pronounced, ful of grace, and our Lord should be with her, by his spiritual habitation in her sonle, also before she conceiued the Sonne of God in her bodie: that she might so conceiue him: And therefore no maruel that S. Elizabeth, being also replenished with the same Holie Ghost, [cried out with a loud voice, & said (vnto her hauing now cōceiued the same Sonne of God in her wombe) Blessed art thou among women (as the Angel had said before; and further as it were expressing the cause of her greater blessednes, said) and blessed is the fruite of thy wombe] For by this diuine fruite, she that was before ful of grace, was now more ful: she that was before blessed, was now superblest: she that before had our Lord God Omnipotent, dwelling with her, now had the same our Lord God dwelling in her: euen him, also corporatly [in whom dwelleth al the fulnes of the Godhead corporally] as S. Paul speaketh. Thus did S. Elisabeth admiring congratulate. How much more doe al good Christians iustly congratulate her fulnes of grace, who is now also ful of glorie, aboue al mankinde, and Angels, next after her sonne, the Sonne of God? By whom as she was in this life superreplenished with grace, so is she in heauen superreplenished with glorie. She that was made in this life, the Mother of God: is now also Queene Mother in heauen: most truly therefore called Queene of al Angels, Queene of al holie Patriarches, Prophetes, Apostles, Martyrs, Virgines, Confessors, of al Sainctes, and of al mere creatures.

5. Al which her abundant grace, and glorie, being deriued from the same blessed fruite of her wombe, Iesus Christ our Lord God, derogateth nothing from his glorie, as Protestants vainly imagine, but redoundeth so much the more to his glorie, as it is further extended, not only to the glorious person of his virgine Mother, but also to her pure bodie and bloude, of which

v. 41.

42.

Colos. 1. 9.

10.
17.

v. 11

Mat

h. 1

101.
49.
Can
th. 4

of which he tooke his bodie: and to her sacred virginal wombe, that bare him, and to her blessed virginal breastes, which he sucked. Euen as an other deuout woman (also a figure of the Catholique Church) rightly professed, and the holie Euangelist hath recorded, that when our Lord preached afterwards to much people [A certaine woman lifting vp her voice, out of the multitude, said to him: Blessed is the wōbe that bare thee: and the Pappes that thou didst sucke] *how much it is further extended.*

Low. 11. v.

47.

v. 18.

Matt. 5. v. 17.

Jo. 1. v. 16.

Whose iust praise our Lord accepting, added, and affirmed that not only his mother was blessed, for that she bare him, and gaue him sucke, but more blessed because she heard his word, and kept it. And albeit no other creature is, or can be participant of the former blessing to be his proper Mother, and Nource, yet manie may be, and are participant of her greater blessing, for our Lord said in general: [Yea rather, blessed are they, that heare the word of God, & kepe it] that is, euerie one is blessed (more or lesse, according to their degree of grace) that heareth Gods word, and kepeth it. And so in proportion the Mother of God, most excelling in grace, was most blessed, for she best kept his diuine word. Yea and the more in number, and the more perfectly that they heare, and kepe Gods word, the more is Christ our Lord honored, and praised by them; because al redoundeth to him, as al is deriued from him. For [Of his fulnes al we receiue.] saith S. Iohn the Baptist.

6. Moreouer al that which true Christians doe, in often reciting this Angelical Salutation, and diuers Anthemes, Hymnes, Canticles, and other praises to our B. Ladie, is iustified by her owne propheticie, (agreeable to manie former Prophecies) saying [God my Sauour hath regarded the humilitie of his handmaide (that is, hath exalted me, because I was hūble) herself. This manner of praising God, by praising his glorious Mother, was prophesied by herself.] For behold (saith she) from hence forth (since I am become the Mother of God) al generations shal ca'

Low. 1. v. 48.

49.

Cant. 1. v. 1.

ib. 4. v. 7.

And by other
Prophetes.

me blessed.] she also explaneth the reason why saying *ch. 8. v. 8.*
[Because he that is mightie hath done great things *1/7 v. 14.*
to me.] most plainly foresheewing, that because God *ch. 11. v. 1.*
Almightie hath chosen, and made her a worthie ha- *1ere 31. v.*
bitacle of his Sonne, the very Mother of God, who *22*
created her, and so endned her with al conformable *Exch. 44. v.*
prerogatiues, priuilegies, dignities, preeminences, &
al other most excellent graces, aboue al mere crea-
tures, aboue al created persons, therfore [al genera-
tions (doubles she meant al future true seruants of
Christ) shal cal her blessed] shal praise, and magnifie
her. Remember her diuine giftes, most holic life, ex-
cellent actions blessed death, glorious Assumption
into heauē, shal celebrate her feastes, & fastes, adorne
her Churches, and Altares, and by al meanes honour
her, next after her Sonne and Lord: our Lord Iesus
Christ. The more we doe this, the more we fulfil her
prophecie, and the more we proue ourselues to be of
those true Christian generations, which cal her bles-
sed. And those which disdain, or diminish her
praises, abrogating, her festinities, prophaning her
Churches, and Altars dedicated to God in her name,
and memorie; abandoning her salutation, and other
praises, euidently proue themselues, not to be true
Christians.

Those which
disdaine our
B. Ladies prai-
ses are not true
Christians.

Reasons
sheweth that
the praise of
Gods seruants
redom leth to
his praise.

7. Finally reason conuinceth, with reasonable per-
sons, & daylie experience teacheth, that the honour
or respect, which is done to seruants, or children, re-
doundeth to the Lord, or parēts, for whose sake it is
done. And so al honour done to our B. Ladie, Gods
Mother, and most excellent seruant, redoundeth to
the more honour of God, and of Christ: because
it is done to her in regard of that grace, and glorie,
which she hath with him. I know, and haue some-
time heard the exception, which some Protestants
take against this similitude, auouching that diuine &
spiritual things must not be resembled to humane; &
temporal.

temporal. It is true in deede, that diuine Mysteries farre excel humane knowlege, in which respect comparison is not to be made, as if they were both like & equal.

Neuertheles God in the old Testament, by humane, and temporal things both prefigured diuine, and spiritual: and Christ in the new Testament taught manie things by sensible parables. And for example in our present purpose, also in the old Testament, God Almighty resembleth himself vnto a temporal

God declareth diuine thinges by the similitude of humane.

Father, and Lord, saying by his Prophete Malachias [The Sonne honoreth the Father: and the seruant his

Lord: If then I be the Father, where is my honour?

And if I be the Lord, where is my feare? saith The Lord of hosts] And Christ our Lord saith [The seruant is not aboue his master] Which prouerbe he applied to himself, & his disciples. And in plaine termes signifieth that, whatsoeuer is done to the disciple, or

seruant pertaineth to the Master, saying [He that receiueth you receiueth me: and he that despiseth you despiseth me.] As therfore, he that despiseth Gods seruant despiseth God: euen so, he that honoreth Gods seruant, honoreth God [And whosoever glorifieth God, him God wil glorifie.]

The second part of the Aue Maria: [Holie Marie Mother of God, &c.] is a godlie prayer: agreeable to holie Scriptures.

ARTICLE 42.

EVEN as the praises of our B. Ladie contained in the Angelical salutation, diminish not Gods owne praises, but redound to the more honour of God, of whom she receiued al her grace: so in like maner our prayers directed to her, not asking grace, remission of sinnes, or other diuine gift from herself, but by her intercession, from God [from whom euerie best, and perfect gift descendeth] are no lesse, but

Our prayer is of more value by the intercession of Sainctes.

so much more grateful to God, as her glorious intercession is of more value, then our owne onlie petition. For as we praise God not only in himself, for his infinite Power, Wisdome, Goodnes, and other Diuine Attributes, but also in his workes: especially [in his Sainctes] so we pray to him not only, by immediatly inuocating his most holie name; but also by mediation of his glorious Mother, and of other Sainctes. And that in two maners: either by praying God to grant our desires in regard of the fauour, which his Sainctes haue with him, and for their sakes: or by expressly praying them to pray for vs Both which sortes of prayer because our aduersaries generally dislike, and impugne, we shal therfore proue them both.

Two waies of
praying by the
mediation of
Sainctes.

God promi-
seth benefits
for his holie
seruants sakes.

2. God expressly promised great thinges to Abraham, and for his sake to his posteritie, saying to him [lift vp thine eyes, and looke from the place, where in thou now art: to the north and south; to the east and west: al the land which thou seest, wil I geue to thee, & thy seede for euer. And I wil make thy seede, as the dust of the earth: if anie man be able to number the dust of the earth, thy seede also shal he be able to number. Arise and walke through the land, in the length, & in the breadth therof: for I wil geue it to thee.] Againe, making a couenant with Abram he said. [To thy seede wil I geue this land, from the riuer of Egypt euen to the great riuer Euphrates.] Which promise of God made for Abraham children, to be fulfilled [after four hundred yeares] must nedes be vnderstood, to be made for his sake, who as yet had no childe. After this when Abraham had his soone Isaac (by promise more then by nature) and vpon Gods commandment was readie to sacrifice him, being yet a childe, in whom the issue was particulare promised, God nor only renewed his promise, but also declared Abrahams faithful a& to be the cause,

Psal. 130.
v. 1, 2.

Gen. 22.

v. 14, 15.

16.

17.

Ch. 15. v. 9.

(v. 11, 16.)

Gal. 4. v. 9.

Gen. 37.

v. 11. ch. 13.

v. 12.

ch. 22. v. 14.

Gen. 22. v. 16.

17. 18.

of so great a reward, saying. [By mine owne selfe And maketh
 haue I sworne, in the Lord; because thou hast done such promise
 this thing, and hast not spared thine onlie begotten because his
 sonne for my sake; I wil blesse thee, and wil multi- seruants did
 plie thy seede, as the starres of heauen, and as the obey his com-
 sand, that is by the sea shore; thy seede shal possesse mandment.
 the gates of his enemies. And in thy seede shal be blef-
 sed al the nations of the earth: because thou hast
 obeyed my voice.] To the same Isaac also, and to his
 sonne Iacob, folowing the vertuous steppes of their
 father Abraham, our Lord againe repeated the same
 promises, saying to Isaac [I wil be with thee, and wil
 blesse thee; for to thee and to thy seede, I wil geue al
 these countries; accomplishing the oath, which I
 sware to Abraham thy father. And I wil multiplie thy
 seede as the starres of heauen: and I wil geue to thy
 posteritie, al these countries. And in thy seede shal be
 blessed al the nations of the earth: for because Abra-
 ham obeyed my voice: and kept my precepts, and
 commandements, and obserued my ceremonies, and
 lawes] Likewise the very same to Iacob saying [I am
 the Lord God of Abraham thy father, and the God of
 Isaac: the land wherein thou sleepest, I wil geue to thee
 and to thy seede. And thy seede shal be as the dust of
 the earth: thou shalt be dilated to the West, and
 to the East, and to the North, and to the South.
 And in thee, and in thy seede, al the tribes of the earth
 shal be blessed.] Accordingly the same Patriarch Iac-
 ob, prophetied that good thinges should be asked
 of God by prayer in their names. [Be my name called
 vpon these children (said he, when he blessed Iosephs
 sonnes) the names also of my fathers Abraham, and
 Isaac.] And Ioseph foretold that their whole nation
 should be deliuered from Egypt, and possesse al
 Chanaan, according to Gods promise made to these
 three most renowned Patriarches, saying thus to his
 brethren. [After my death God wil visite you, and

will make you goe vp out of this land (of Egypt) to the land (of Chanaan) which he sware to Abraham, Isaac, and Iacob.] Al which importeth that God bestoweth his benefites not only for his owne good pleasure, and mere grace without any precedent merite, but also for the subsequent merites of his seruants: as for secundarie causes. And for their sakes, which are of more perfection, he respecteth their children, and posteritie. It is true therfore that God, protected, and prospered the children of Israel, more then other nations, first of his owne mere merciful election: he did it also for his promise sake, and yet withal for his faithful wel deseruing seruants sakes. Whose vertues, and good woorkes were the secundarie causes of his promise, & oath, as you see in the expresse sacred textes aboue recited [Because thou hast done this thing. Because thou obeyedst my voice. Because Abraham obeyed my voice] said our Lord God. I haue sworne &c. And so God renewed these promises to Isaac, and Iacob, hauing like vertues to Abraham. Whereas God made not these more special promises (but others lesse) to their brethren Nachor, Ismael, and Esau. Whom God also temporally blessed in a lower degree. And generally God promised [to doe mercie vpon thousandes, to them that loue him, and kepe his precepts.

Moyse
prayed by the
mediation of
the holie Pa-
triarches.

3. Vpon these diuine promises, and especial merites of these more excellent Patriarches (according to the former maner of praying, for the merites sake of Gods holie seruantes, most vsual in the old Testament) Moyse confidently prayed for the sinful people, saying to God [Remember Abraham, Isaac, and Israel thy seruants: to whom thou swarest, by thine owne selfe &c. And our Lord was pacified.] And not only remitted part of the due punishment, but sent an Angel to bring them into the promised land, saying to Moyse [Goe, gette thee vp from this place, thou

ch. 22. v. 16.

ch. 26. v. 5.

Gen. 11. v. 32.

ch. 21. v. 13.

20. 21.

ch. 22. v. 19.

ch. 25. v. 11.

ch. 27. v. 39.

ch. 36. v. 9.

Gen. 28. v. 16.

ch. 22. v. 71.

Exo. 32. v. 33.

14.

ch. 33. v. 12.

thou and thy people, which thou hast brought out of
 the land of Egypt, into the land, whereof I swore to
 Abraham, Isaac, and Jacob. And I wil send an Angel,
 thy precursor, that I may cast out the Chananeite
 and Amorrite, &c. and thou maist enter into the
 land, that floweth with milke and honey] With these
 special Potriarches God would make his couenant,
 and would be called peculiarly their God [I am the
 God of thy father: the God Abraham the God of
 Isaac, and the God of Jacob. I wil remember my cou-
 nent which I made with Jacob, and Isaac, and
 Abraham.] For this special election of Abraham,
 Isaac, and Jacob: for the grace geuen to them, and
 benefites bestowed vpon the people for their sakes,
 the Royal Psalmist inviteth al the faithfull to render
 praises, and thanks to God, saying [Confesse yee
 to our Lord, and inuocate his name: shew forth his
 workes among the Gentiles. He hath bene mindful
 for euer of his testamēt, of the word, which he com-
 manded to a thousand generations. Which he dispo-
 sed to Abraham: and of his oath to Isaac. And he ap-
 pointed it to Jacob for a precept: and to Israel for an
 eternal testament] And after rehearſal of manie great
 and admirable benefites concludeth, that God Al-
 mightie did al these thinges. [Because he was mind-
 ful of his holie word, which he had vttered to Abrahā
 his seruant.] Not only for the promise sake, which
 alone is an assured confirmation, but also because
 [this holie word was geuen to Abraham his seruant.]
 For Abrahams sake the promise was made, and for
 Abrahams sake it was fulfilled, yet not for Abraham
 otherwise, then as he was [Gods seruant] so that al re-
 dounteth to Gods more glorie. Seing then God ge-
 ueth benefites to the needie, and lesse perfect; for the
 more perfects sake, true faithfull people may lawfully,
 and profitably pray God, to grant necessarie thinges
 for his holie seruants sakes. Elias the Prophete prayed

God pro-
 tected his pecu-
 liar people be-
 cause he had
 so promised,
 to his holie
 seruants.

And he made
 these promises
 because his
 seruants were
 holie.

in this maner, inuocating God for these Patriarches sake, and by this title of their God, saying [Lord God of Abraham, and Isaac, and Israel shew this day that thou art the God of Israel, and I thy seruant.] So he, and other Prophetes: yea and Christ our Lord called Almighty God [the God of Abraham, and Isaac, and Jacob] And that after their temporal death, because they euer liue, in their blessed soules: and are for euer his seruants, more perfect then they were in this life. Further the Prophete Isaias testifieth that [Because God called Abraham (when he had no childe) and blessed him, and multiplied him. Our Lord therefore wil comforth Sion: and wil comforth al the ruines therof] signifying that God geuing grace, wil also geue reward, and not only blesse and multiplie his seruant, but also comforth others, blessing them for his holie seruants sake. [Because he blessed Abraham, therefore he wil comforth Sion.] And so others by vertue of this blessing, and diuine grace, keping Gods precepts, that our Lord may (as himself speaketh) for Abrahams sake, bring to effect al the thinges, that he hath spoken vnto him] The like promises were often made, and benefites bestowed by God Almighty [Because of Dauid, for Dauids sake. I wil protect this citie and wil save it (saith our Lord) for my self, and for Dauid my seruant] & the like. The three children also prayed in the furnace of Babylon, saying to God in the name of al the people [Deliver vs not for euer (to our enimies) we beseech thee for thy names sake, and dissipate not thy testament: Neither take thou away thy mercie from vs, for Abraham thy beloued, & Isaac thy seruaut, & Israel thy holie one, to whom thou hast spoken, promising that thou wouldest multiplie their sede as the starres of heauen, and as the sand that is in the sea shore.]

And made
such promises
because his
seruants were
holie,

4. Wherefore seeing Moyfes, Elias, and other Prophetes, and faithfull people of God, for the better obtaining Gods mercie, proposed in their prayers the

pious workes of ancient Patriarches, for that they were [Gods beloued and holie seruants] fortifying their petitions by mention of Gods promises made [for their sakes] it is most cleare, that the same maner of praying now in the Christian Church is both lawfull and profitable. As when we thus pray in memorie of the B. Virgine Mother of God, saying [Pour into our mindes thy grace, ô Lord, we beseech thee, that we which know, by the Angels Annunciation, the Incarnation of Christ thy Sonne: by his Passion, and Crosse, we may be brought to the glorie of the Resurrection: through the same Christ our Lord.] Also thus. [O God which hast ordained the rewards, of eternal saluation to mankind, the virginittie of B. Marie being made fruitful, grant we beseech thee, that we may perceiue, her to intercede for vs, by whô we haue deserved to receiue the Auctor of life: through our Lord Iesus Christ thy Sonne] Likewise thus. [Omnipotent eternal God, which by the worke of the Holie Ghost, preparedst the soule and bodie of the glorious Mother Marie, to be a worthie habitacle of thy Sonne, grant that in whose memorie we reioyce, by her pious intercession, we may be deliuered, from present euils, and from euerlasting death: through the same Christ our Lord.] In which forme are al the brieue prayers (called Collectes) which holie Church vseth in the office of the B. Virgine Mother of God, and of other Sainctes. So beseeching Almighty God in respect of the grace, which he gaue to them, and for their sakes (as formerly in memorie of the Patriarches, and for their sakes) to grant our needful petitions. Alwayes concluding [through Christ our Lord.] by whose onlie first grace, his B. Mother, and al other his Sainctes receiued their particular measures of grace. And this proof is so irrefragable that our Aduersaries can not any better way impugn it, but by auouching that God granted the petitions of

Moyse

Formes of
prayers in me-
morie of our
B. Ladie: like
vnto others in
memorie of
the holie Pa-
triarches.

Al prayers are
concluded,
asking grace
through
Christ, because
al grace of

Sainctes is de-
riued from
Christs grace.

The second
maner of
praying by in-
tercession of
Sainctes is
properly In-
uocation.

Inuocation of
holie Angels
was also in the
old Testamēt.

Moyſes and others, only for his owne promise ſake, whereas both the ſacred text ſaith expreſſly [for Abrahams ſake, for Dauids ſake] and it is alſo euident in *Gen. 18. v. 13* like wordes, that God made theſe promiſes. [Becauſe *Pha. 22. v. 16. 18.* Abraham did the thing, which God commanded, not ſparing his ſonne Iſaacs life, for Gods ſake. Becauſe *3 Reg. 15. v. 4-5.* he obeyed Gods voice. Becauſe Dauid had done right in the eyes of our Lord.]

5. The other maner of praying by mediation, or interceſſion of Sainctes, is by expreſſe inuocating, and praying them to pray for vs. As in the Ave Maria we pray our B. Ladie, ſaying. [Holie Marie, Mother of God pray for vs: &c.] Which forme was not vſual in the old Teſtament praying to any holie Patriarch, or Prophete, becauſe none of mankind did enter into heauen, nor to the cleare viſion of God, vntil Chriſt *1. Cor. 15. v. 10.* our Sauour (the firſt fruites of them that ſleepe) did open the way in his Aſcenſion: but remaned in place of ioyful reſt, called *Limbus Patrum*. As is declared in the firſt part of this worke. And ſo thoſe ancient Sainctes not being then in glorie, could not ſee, nor ordinarily know the mindes, and deſires of the faithful in this world; as now they doe, being in glorie, and ſeing God, and in him whatſoeuer pertaineth to their glorie, & ſo amongſt other thinges, they know the prayers of the faithful, directed to their charitie: which ſtil continueth more perfect, then it was in earth. But the holie Angels being in glorie did alwayes preſent the prayers, and other good workes of men to God. And therefore were then inuocated: as appeareth amongſt other proofes, by that which Iob ſeind Eliphaz aduiſed him, to cal for patronage [if *Iob. 1. v. 1.* anie would helpe him, and to turne to ſome of the Sainctes] which plainly ſheweth, the comon faith, and praſtiſe of inuocating holie Angels. Els it had bene a frinolous ſpeech, which is not to be ſuppoſed in ſo ſenſible a man, as Eliphaz was: Who, albeit he
erred

erred in the particular case of holie Iob, yet knew that holie Angels would assist in a iust cause, & thereupon prouoked Iob [to turne to some of the Sainctes] to witte of the holie Angels, and by their helpe to iustifie his cause, if it were iustificable. The seuentie interpreters more expressly translate the text thus [Inuocate if any wil answer thee, or if thou canst behold any of the holie Angels] which plainly importeth that holie Angels may be inuocated and be sene by the light of faith No lesse certaine it is that Christians may lawfully and profitably with light of true faith, inuocate the B. Mother of God, praying thus. [Holie Marie Mother of God pray for vs sinners, now and in the how of our death. Amen] In further explanation wherof: we adde the Articles ensuing concerning prayer to holie Angels, and other glorious Sainctes.

*Holie Angels doe offer mens prayers to God:
doe pray for men. And are profitably
inuocated.*

ARTICLE 43.

OF Angels, the first and most excellent natural creatures, we haue breefly according to our present purpose declared before, conformable to the holie Scriptures, that they were created by God Almighty in the beginning, together with the vniuersal world, and with time it selfe, out of the treasures of his diuine and infinite power, & wisdom, distributed into nine Orders, subordinated in three sacred Ierarchies, in al exceeding manie, to vs innumerable, wherof the farre greater part, were confirmed in grace and established in eternal glorie, continually praising and seruing God, the Lord and Creator of al. Manie also fel from God, and from the state of grace, wherin they were created, are eternally damned diuils, calumniating enimies of God, and of the blessed

Holie Angels
doe protect
men, are to be
honored: doe
pray for vs,
and are rightly
inuocated.

Ecc

Angels,

Angels, and particularly, of al mankind. And moreover that the holie and glorious Angels, as the Ministers of God, doe both assist in heauen, and protect men in earth, as designed Patrones, and Protectors of countries, kingdomes, and of publike, and pinate persons; as is also already proued. It is likewise declared in the proper place: that due honour is to be exhibited to holie Angels, to witte, spiritual religious honour faire more excellent then ciuil, but infinitely lesse then diuine. So here it resteth to be shewed in like maner, by the holie Scriptures, partly recited in the former places, partly to be here added, that the same glorious Angels, doe pray for men, and are to be inuocated, and prayed vnto by al faithful Christians.

Part. 1.
Act. 12.Part. 3.
Act. 9.

1) Jacob craued
the blessing of
an Angel.
And prayed
the same An-
gel to bleſſe
others.

2. Holie Jacob the Patriarch [hauing sene in vision, Angels descending and ascending by a ladder, which reached from the earth to heauen] and afterwards meeting campes of Angels: and so resting (through Gods special gift of strength) with one Angel, that the same willed Jacob to let him goe, b it he perceiuing also (by a touch in his thigh &c.) the great vertue of the Angel [said vnto him: I wil not let thee goe vnles thou bleſſe me] Whereupon the Angel told him [that his name should be called Israel: and blessed him in the same place.] And againe Jacob (now called Israel) inuocated the same Angel, for his two nephews, the sones of Ioseph, saying [The Angel that deliuereth me fro al eails, bleſſe these children:] In regard of al which diuine benefices bestowed vpon Iacob, and in him vpon al his issue (the children of Israel) the Prophete Osee saith: that [in his strength he was directed with the Angel. And he preuailed against the Angel, and was strengthened: and he wept (with humblest deuotion) besought him: in Bethel he found him, and spake with vs.] The Angel spake with Iacob concerning the future people. Either this Angel was the proper Guardian of Iacob, which is

Gen. 28.
7. 11. 13.
Ch. 32. 7. 11.
2. 24. 35. 16.
18. 19.
(ch. 35. 7. 10)

ch 48. 7. 16.

Osee 12. 7. 9.

4.

Gen. 28.
7. 14. ch
7. 16.

most probable: or some other by whom the same Patriarch received frequent protection, and by whom he confided that the two children might receive profitable blessing: which sufficiently proueth our purpose, that Iacob did inuocate an holie Angel. No lesse certaine it is, and very cleare that God appointed an especial Angel to haue protection, and charge ouer the whole troupe of the Israelites. For as there is diuersitie in the Angels natures, and distinction of Orders, some excelling others in dignitie, and glorie: so there be also varieties of offices, & authoritie: our Lord saying to al the people by the mouth of Moytes. } Behold I wil send mine Angel, which shal goe before thee, and kepe thee in thy iourney, and bring thee into the place that I haue prepared. Obserue him, and heare his voice: neither doe thou thinke him one to be contemned: for he wil not forgeue, when thou hast sinned, and my name is in him. But if thou wilt heare his voice, and doe al that I speake, I wil beemie, to thine enemies; and wil afflict them that afflict thee } This plaine aduertisement to the people, that God would geue an especial guide in their iourney, and this admonition (to regard and follow him, with threatnes that if they sinned he would punish) could by no meanes be vnderstood of any other, but of an Angel, an Angelicall spirit, of that Angel [which shewed to them by a cloud in the day, and by a pillar of fire in the night, when they should moue the campe marching forward going before them: and when they should pitch their tabernacles, resting ouer the in the places, where it remained } that Angel, which strooke the Idolators fornicators, and murmurers with death, at the place, therof called afterwards: The sepulchers of concupiscence. No other person, nor thing could the people (to whom this speech was vttered by Moytes) possibly vnderstand by this Angel se promised, but a true and proper Angel. And

God appointed an Angel to direct his people.

¶ The protected the whole campe, and punished certaine offenders.

the good and deuout amongst al the people, did accordingly regard, esteeme, feare, and reuerence this holie Angel (not the cloud and pillar of fire, otherwise then signes) but the holie Angel, that shewed these signes, and withal they doubtles desired to be blessed and protected by him, as Iacob had desired the blessing of the other Angel, for himself, and the children. Before this also in the time of Iob, and in the countrie of Hus it was (as I likewise noted before) the beleefe of such as were faithful there, that they receiued consolation, and assistance by holie Angels. As appeareth by the speech of Eliphaz vttered to Iob in his affliction, saying to him [Cal therefore, if there be that wil heare thee, and turne to some of the Sainctes. for that freind of Iob supposing that he should not in that case finde releefe either of God, or Angel, sheweth plainly the common faith both of Iob, and of himself, and others, that in some case there is releefe, and helpe to be receiued by holie Angels.

Faithful people in the land of Hus prayed to Angels.

S Raphael the Angel offered the prayers & other good workes of Tobias to God.

3. This doctrine is so euident in the Booke of Tobias that our Aduersaries haue no better euasion, then to denie this Booke to be Canonica! Scripture. And the same shift they flie vnto against the Bookes of the Machabees. But we must neither refuse these Bookes, which are as certaine in the Church of Christ as anie of the others, neither omitte their testimonies, though we haue sufficient besides them: lest, any shal thinke, that we doubt of their diuine authoritie. In the Booke of Tobias the Angel Raphael, vttereth these manifest wordes vnto the same Tobias, saying [When thou didst pray with teares, and didst burie the dead, and left thy dinner, and didst hide the dead by day in thy house: and by night didst burie them: I offered thy prayer to our Lord.] Seing therefore the Angel did offer the prayer of Tobias to God, it is very probable, that Tobias did so request him; at least vpon this certificate he might afterwards with

An holie Angel assisted the Machabees.

Deut. 9.
v. 11.
1. Cor. 10.
v. 10.
Iudith. 9.
v. 25.

Iob. 5. v. 1.

Job 11.
16. 61.
D. 11.
11. 11.

Tob 12.
v. 11.

Part.
Art. 1.

Art. 1.

Art. 1.
ch. 8. v.

with great confidence so doe. And Iudas Machabeus expressly prayed God to send an Angel, to helpe him, and his armie in their distresse [inuocating in this manner Thou Lord which didst send thyne Angel, in the time of Ezechias King of Iuda, and didst kil an hundred eightie siue thousand, of the campe of Sennacharib: now O Dominatour of the heauens, send thy good Angel, before vs, in feare, and trembling of the greatnes of thyne arme, that they may be afraid which with blasphemie, come against thyne holie people] And [they ouerthrow siue and thirtie thousand being greatly delighted with the presence of God] who so assisted them. For a litle before there appeared before them [an horseman in white clothing with armour of gold shaking a speare] It is no lesse cleare that an Angel appearing to the Prophete Daniel, instructed him, and assured him that God would send his Angels to defend his Church [when I stood trembling (saith he) the Angel (in forme of a man) said to me. Feare not Daniel: because since the first day that thou didst set thy hart to vnderstand to afflict thyself, in the sight of thy God, thy wordes haue bene heard: and I am come for thy wordes.] See more, if you desire more in the first part.

An other Angel instructed, and comforted Daniel the Prophete.

4. Especially remember that the very like is recorded in the Actes of the Apostles concerning Cornelius, which is testified by the holie Angel Raphael, vnto Tobias. For euen so said an Angel to Cornelius. [Thy prayers, and thy almes deedes are ascended into remembrance in the sight of God] Adde also these manifest wordes of S. Iohn in the Apocalypse [The foure liuing creatures (saith he) and the foure and twentie Seniors (Angels and other Saintes) sel before the lambe, hauing euerie one herpes, and golden vials ful of odores, which are the prayers of Saintes. And an other Angel came, and stood before the Altar, hauing a golden censure, and there were geuen

An holie Angel offered the prayers & almes deedes of Cornelius to God.

Other Angels doe continually the like offices for al faithful Christians.

to him manie incenses, that he should geue of the prayers of sainctes (that is, of the faithful seruants of Christ) vpon the Altar of gold, which is before the throne of God. And the smoke of the incenses, of the prayers of the sainctes ascended from the hand of the Angel before God.] In considoration of which

Some Protestants confesse that holie Angels protect men.

And pray to be continually protected by them.

Angelical Ministerie, as wel in protecting the faithful, as in offering their prayers to God, the Church prayeth thus [O God, who in meruelous order disposest the ministeries of Angels, and men, grant merciful Lord, that of whom thou art euer serued in heauen, of them our life may be garded in earth.] Which prayer English Protestants retaine in their Communion booke, notwithstanding Puritans repining therat. And the very same reason, and the same authority of holie Scriptures, couince both Protestants and Puritanes, that not only the holie Angels, but also other glorious Sainctes both serue God in heauē, and haue charitable care of the faithful in earth, no lesse but more, then when they were in this world. For the more they loue God, the more they loue, their neighboures, and the more they know the dangerous state of mortal men, the more they desire their safe arriuing in eternal, and secure felicitie. Which shal be here further proued against our Adversaries that denie it.

v. 4.

1 Cor. 19. 8.
17. 19.

Other glorious Sainctes understand the afflictions of mortal men: and doe pray for them.

ARTICLE 44.

IF we doe truly beleue, and rightly consider the Communion of Sainctes, which is a part of our Credo: where we professe that there is mutual intercourse of imparting and receiuing (spiritual benefites, amongst al the members of the vniuersal Church, as wel triumphant in heauen, as militant in earth, we

See Part 2.
Art. 44.

Communion
of Sainctes im-
porth entrance
course of ma-

must

1011 7.5 must also consist, that this communication consisteth in some real a^ctes of each sorte towards others: for elsit were only imaginarie, vaine. And therefore seing it is certaine, that there is a real vnion, and communica-
 1 Cor. 13. 7. tion not only between Christ the head, and al his mystical members, as wel glorious in heauen, as faith-
 10. ful in this world, but also amongst al the same mem-
 bers, being [concorporate] in him: it is likewise cer-
 taine, that both the faithful in earth, by the light of
 faith, know in general that the Sainctes are in glorie,
 and in fauoure with God: and haue charitie towards
 vs: and that the same Sainctes, by the light of glorie
 know those affayres of their clients, which are com-
 mended to them by faithful prayer: because without
 some reciprocal knowlege there could be no com-
 munion at al, betwen the Sainctes in heauen, and the
 faithful in earth. Which thing therfore whosoever
 denieth, denieth a part of our common Crede: and
 also gainfaith manie holie Scriptures: by which it is
 irrefragably proued, that as the holie Angels, so also
 other glorious Sainctes doe know, and offer vnto
 God, the prayers of the faithful.

2. Of such knowlege in glorious Sainctes, by di-
 uine reuelation made vnto them, we haue a pregnant
 figure in the great Patriarch Abraham, to whom
 being then mortal, God reuealed his purpose to de-
 stroy the cities of Sodome, and Gomorthe, to the end
 as the euent shewed, that he should pray for the safe-
 tie of those cities. And the reason why God Almighty
 reuealed this thing to his faithful beloued ser-
 uant Abraham, was, as our Lord himself declareth, be-
 cause he had ordayned him to be into a great nation:
 because in him al nations of the earth should be blef-
 sed, and because our Lord foresaw his diligence: and
 zeale, that he would teach, & admonish al his children
 and successors to kepe Gods commandments. Al
 which reasons are expessed by holie Moses in the
 sacred

tual loue be-
 tween Sainctes
 in glorie, and
 the faithful in
 earth.

God reuealed
 to Abraham
 an especial
 thing, that he
 might pray
 for it.

Because he was
 his especially
 beloued ser-
 uant.

sacred historie writing thus [Our Lord said to Abra- ^{Gen. 12.8}
ham) Can I conceale from Abraham, the thinges ^{17.13}
which I wil doe? whereas he shal be into a nation
great, and very strong: and in him are to be blessed al
the natiōs of the earth? For I know that he wil com-
mand his children, and his house after him, that they
kepe the way of the Lord, and doe iudgement, and
iustice] For these reasons therfore, our Lord reuealed
the particullar case of Sodome & Gomorrhe to Abra-
ham, and withal inspired into his minde to pray for
them, as he did. And though they, persisting in their
wickednes [were burut with fire and brimstone] yet ^{15.19. 7.13}
his prayer had effect in Lor, and his familie: as it folo- ^{15. 7. 19.}
weth in the historie. [For when God subuerted the
cities of that countrie, he remembering Abraham, de-
liuered Lot out of the cities, wherein he had dwelt]
Another example is in Moyse, to whom God also
reuealed in mount Sinai, the idolatrie committed by ^{Exo. 13. 7. 7.}
the people in the campe beneth. And although, our ^{8. 9. 10. 11.}
Lord signified that they deserued to be destroyed, yet ^{14.}
[Moyse besought him for them. And our Lord was
pacified] suffering himself to be ouertreated by his
seruant. Seing then our merciful Lord reuealed such
state of sinners vnto Abraham, and Moyse, being as
yet mortal, how much more doth he reueale the like
to them, and others now in glorie, and also heare
their charitable prayers, for the faithfull, especially
for their deuout clients desiring the same?

3. But because our Aduersaries, against al rea-
son, denie that care and knowlege to be in soules de-
parted, which they confesse, to be in Gods seruants
in this life, especially in Prophetes: We haue also
other examples of Prophetes, after their departure
from this world. The soule of Samuel (as is most pro-
bable) at least a spirite representing his soule, did
know, and foretel that King Saul, and his sonnes
should dye the next day] Which sheweth that some

in

His prayer
had effect in
Lot.

Prophetes de-
parted from
this world,
knew some se-
crete thinges
of mortal
men.

4. Reg
7. 11
Eccl.
14
15. 19. 7. 13
15. 7. 19.
15. 7. 19.
15.
1. Reg
41.
Exo. 13. 7. 7.
8. 9. 10. 11.
14.
4. Reg
11. 11.
10. 3. 7.
1. Reg
45. 11
9. 13.
14. 14.
1. Reg
14. 7. 13.
Eccl.
46.
15. 7. 13.
15.

in the other world may by Gods ordinance, know
 some assayes of men in this world. Likewise when
 [the corps of a dead man touched the bones of Eli-
 seus the Prophete the same man reuived, and stood
 vpon his feete] shal we say, that the Prophets soule
 knew not that this miracle was wrought by his
 bones? No surely. for it is faire more reasonable to
 thinke, that his soule knew what vertue God gaue to
 the Reliques of his bodie. Holie Scripture also ex-
 pressly saith that [his bodie prophecied being dead]
 that is, did the worke of a Prophete. Whereas doubtes
 the sanctitie of the holie bones, or of other holie Re-
 liques, procedeth from the sanctitie of the soule. An
 other sacred text saith that [There were letters
 brought to Ioram King of Iuda from Elias the Pro-
 phete] which great Prophete was assumed in a fire
 chariote about the eight nth yeare of Iosaphat
 King of Iuda, when Ioram the sonne of Achab be-
 gaue to reigne in Israel. And so Iosaphat reigned
 seuen yeares more, before his sonne (called also Ior-
 am) reigned in Iuda, to whom these letters: were
 brought, which was at the least seuen yeares after
 that Elias was taken from the common conuersation
 of mortal men. In which state, this Prophete knew
 that King Ioram had wickedly slaine his brethren, &
 committed idolatrie, as he chargeth him in the same
 letters, saying [Thus saith our Lord, the God of Da-
 uid thy father. Because thou hast not walked in the
 wayes of Iosaphat thy Father, but hast gone by the
 wayes of the Kinges of Israel: moreouer also hast
 killed thy brethren the house of thy Father, better
 men then thou: behold our Lord wil strike thee with
 a great plague; &c.] Again when God said to King
 Ezechias, by Isaia the Prophete, [I wil protect this
 citie (Ierusalem) and wil saue it, for my selfe, and for
 Dauid my seruant: for myne owne sake, and for Da-
 uids sake my seruant] is it not cleare, that God heard

A dead man
 raised to life
 by touch of
 Eliens dead
 bones.

Elias seuen
 yeares after
 his translation
 knew the
 beastes of King
 Ioram.

the prayers of this good King Ezechias, and of the holie Prophetes Iſaias, the rather for Dauids sake: And is it not withal to be piously beleued, that the soule of Dauid, then in rest, in *Lindis Patrons*, did also know by reuelation, the distresse of Ierusalem at that time, and that he desired, and prayed to God, for the safetie of that citie? Holie Dauid so great and deuout a Prophet in this life, could not possibly be lesse then a Prophet after his death. And now also being in glorie, it is great impietie, and plaine infidelitie, to say that he, and other Patriarches, Prophetes, Apostles, Martyrs, or anie glorious Sainctes, haue not by the light of glorie, more knowlege of those things, which pertaine to their charitie, and pietie, then they had in this world. For Christ our Lord testifieth expressely saying [Amén I say to you there hath *Mat. 11. 9.* not risen among the borne of women, a greater then Iohn the Baptist: yet he that is the lesse in the kingdom of heauen, is greater then he.] So great is the glorie of heauen, & so great is the difference between the state of grace, and of glorie, that euery Sainct in heauen excelleth himself in knowlege, power, charitie, & al other vertues, and spiritual giftes, which he had in this transitorie world.

Glorious
Sainctes are
more perfect
as well in
knowlege as
in other giftes
then they
were in this
life.

Sainctes
knowlege of
things in this
world, is by
seeing God in
glorie.

4. Again concerning the knowlege of glorious Angels, and other Sainctes (of whom we now especially speake) it is demonstratiuely proued by our Saviours discourse, admonishing al men not to contemne his humble seruants [See that you despise not one of these litle ones (saith he) for I say to you: that their Angels in heauen doe alwayes see the face of my Father, which is in heauen.] So threatening reuenge of wrong done to litle ones, because their Angels alwayes see the face of God. Which reason hath this necessarie consequence. That holie Angels by seeing the face of God know the wrong which is done to those, of whom they haue particular charge: and knowing

Mat. 11. 9.
10.

Mat. 11. 9.
10.

9. 17.

knowing it, wil reuenge the wrong: and therefore it behoueth not to wrong them. For vnles the Angels knew the iniurie which is done, they could not reuenge it, and the meanes wherby they know it, is, according to our Sauours doctrine, because they see the face of God. And consequently other glorious Saintes likewise seeing the face of God, which is the proper, & essential glorie of al the blessed in heauen, doe also therby see, and know those thinges of this world. which pertain to their charitie towards their faithful freindes.

5. Against which cleare proofes it is commonly objected by our Aduersaries, that the ancient Patriarches, and Prophetes knew not after their death, the estate of their posteritie in this world: alleging for this purpose the wordes of Isaac the Prophete, saying to God in the behalf of the people [Thou (O God) art our Father: and Abraham hath not known vs: and Israel hath bene ignorant of vs: thou O Lord, art our Father, our Redemer, from the beginning is thy name.] We answer, according to the proper sense of these wordes, gathered by the circumstances of the Prophetes speech, & by conference of these wordes, with other places of holie Scripture, that at this time, for the greuous sinnes of the people, the holie Patriarches did not acknowledge them, for their children, but yet the Prophete hoped in Gods mercie: who from the beginning had called Abraham, and blessed him (& them his seede, who had brought them out of Egypt, through the sea, by the ministerie of Moyse) which thing Abraham, Isaac, & Jacob could not haue done, & so they prayed to God, that his mercie would returne to his seruants, the tribes of his inheritance; though they had suffered them to erre, and for a time to harden their hearts: that yet he would restore them by new grace. Albeit therefore the holie Patriarches did not acknowledge them for their children, so long

An objection
out of Isaacs
wordes.

VVeanſwer
that the Pa-
triarckes are
said not to
know those
whom they do
not acknow-
ledge for their
children.

as they were obstinate in their sinnes, yet the same Patriarches wel knew their state, that they were very great sinners, and this knowlege was the cause of not acknowledging them for children. For it is cleare that Abraham knew the rich glutton, that [he had received good thinges in his life time, and Lazarus eul: and therefore said [he is comforted, and thou art tormented] which answer sheweth that Abraham knew their estates both then, and before. And by manie other places of holie Scriptures already recited, it is manifest: that God bestowed benefites vpon the same people, for the holie Patriarches sakes, as the children of such holie Fathers: God alwayes being the first and principal Father of them al. And so reconciling and expounding one holie Scripture with another, these wordes of Isaia are to be vnderstood, as the like wordes in the same Prophete [Why haue we humbled ourselues (ô God) & thou hast no knowe?] and in the Gospel, testifying that Christ shal say to such as wil pretend to haue inuocated his name, but haue not done his wil: And likewise to the five foolish virgines bringing lampes without oyle (that is faith without good workes,) to al which & such like our Lord wil say [I know you not.] Which importeth not ignorance, but iust cause of not acknowledging them, as his children.

6. In further confirmation, that this is the true sense of the Prophetes wordes: and that they make not i g for our Adversaries negative opinion (because in this Encounter with them, we asleage not the auctoritie of Ancient Fathers, nor their interpretation of holie Scriptures) we shal add: more textes of Gods written word, which proue our beleefe of Sanctes prayers. And consequently, that they can know the estates of the faithful in earth. Our Lords owne wordes to his Prophete Ieremie saying [If Moyses and Samuel shal stand before me: my soule is

So Christ wil say: I know you not: to those whom he wil not acknowledge.

That glorious Sanctes do pray for vs & consequently doe know our estates, shal be interpreted.

not toward this people] doe necessarily importe, that the prayers of Moyſes. & of Samuel are of very great value. And withal doe ſufficiently proue, that ſometimes, and in ſome caſes, they did pray for the ſame people. For otherwiſe this ſuppoſition [if they ſhall ſtand before me] and pray for this people, had not bene a confirmation of Gods purpoſe, that he would for no prayers omitte to puniſh the people with captiuitie, as he ſignified to the Prophete, that they ſhould not eſcape that puniſhment, ſaying in the next wordes [Caſt them out from my face; and let them goe forth.] where he expreſſeth alſo other afflictions, into which they ſhould fall, ſaying [they that to death to death: and they that to ſword, to ſword: and they that to famine, to famine; and they that to captiuitie, to captiuitie] his being Gods decree at that time, and in this caſe, he declared by his Prophete that neither the prayers of anye iuſt men then liuing; nor of others departed this life, ſhould preuaile to the contrarie: for that people in this caſe. Whereby is confuted the fabulous ſtation of ſome Proteſtants, imagining without either auctoritie or reaſon: that our Lord God doth not ſpeake here of Moyſes, and of Samuels prayers, which might be made vnto him but of anye other then liuing, if they were moued with ſo great zeale towards the people as were theſe two. yet he would not grant this requeſt, for as much, as he had determined the contrarie. This is their forged glosſe, contrarie to the text for God ſaith. [If Moyſes, & Samuel] they ſay: If anye of like zeale to them, now liuing but not they: abrogating Gods word, and intruding their owne phantie: abridging alſo the ſenſe, only to men then liuing in this world. Whereas our Lord ſpeaketh here expreſſly of two renowned Prophetes, by their proper names, who were departed from this world. And by his Prophete Ezechiel, in like maner nameth Noe, and Iob,

The Proteſtants glosſe abridgeth the ſenſe, and contradiceth the text.

Gods refusal
to heare the
prayers of his
holie seruants
some particu-
lar case, shew-
eth that in
some other
cases he doth
heare them.

It proueth also
that the Pro-
phetes doe
pray after
their departu-
re from this
life, for those
that are in this
world.

departed long before the others; not for want of ze-
lous men then liuing: as our Aduersaries seme to ima-
gine, for with these last named, our Lord ioyneth his
Prophete Daniel, then liuing in captiuitie: saying [If
these three men shal be in the middes of the land,
Noe Daniel and Iob they by their iustice shal deliuer
their owne soules, saith the Lord of hosts, but they
shal deliuer neither sonnes nor daughters, and the
laud shal be made desolate.] Also the same Prophetes
Ieremie, and Ezechiel, by whom our Lord denoun-
ced these threatens, were of like zeale toward the peo-
ple, as Daniel then was, and as the other foure had
bene in their transitorie life. And therefore this men-
tion of Noe, Iob, Moyses, and Samuel, importeth
not more zeale in themwhiles they were in this world,
then in Ieremie, Ezechiel, Daniel, or any other then
liuing; but rather more zeale, greater perfection, and
more forcible prayers of the same holie persons, after
their deathes, then either of themselues, or any others
in this life. And it apparently proueth that they, and
other holie seruants of God, doe sometimes pray for
faithful people, and are heard, though in this particu-
lar case, God forbade his Prophete Ieremie to pray
for them: telling him that his prayer should not be
heard, saying by him to the people of Iuda. [I wil cast
you away from my face, as I haue cast away al your
brethren, the whole seede of Ephraim] and to Iere-
mie himself [thou therefore pray not for this people
(saith our Lord) neither take vnto thee praise, and
prayer for them: and resist me not: because I wil not
heare thee.] which he repeted twise more to this
Prophete, and afterward told him (as is euen now re-
cited) that [if Moyses and Samuel shal pray for them
he wil not heare them.] And the like to Ezechiel,
that [if Noe, Daniel, and Iob, should pray for them,
it should not preuaile] signyfying that in this case he
would neither heare the prayers of his holie seruants,
in this

Ex. 14
7. 14 16
30.

Ier. 7. 31
7. 16.

eb. 11. 7. 14
eb. 14. 7. 11.
12.
Ch. 10. 7. 1.
vs sup.

in this life, nor of others departed. Al which abundantly confirmeth the Catholique doctrine, that the holie Patriarches, Prophets, and other Sainctes after their death, doe pray for vs, that are in this world.

7. Of the same Prophete Ieremie, and of Onias sometime High priest, it is clearly testified in a vision reuealed to Iudas Machabeus, and recorded in holie Scripture, that they prayed after their deathes for the citie of Ierusalem, and al the people. [And the vision (saith the sacred text) was in this maner: Onias who had bene the Highpriest: a good and benigne man, reuerent to behold, modest of maners, and comelie of speech, and from a childe was exercised in vertues, kitching forth the hādes, prayed for al the people of the Iewes. After this, there appeared also an other maruclous for age, and glorie, and for the port of great dignitie about him. And Onias answering said: This is a Ioner of his brethren, and of the people of Israel: this is he, that prayeth much for the people, and for the whole citie, Ieremie the Prophete of God. [Against which manifest testimonie Protestants vse two cusions, first they Denie the Bookes of Machabees to be Canonical Scripture, because they are not in the Canon of the Iewes. We answer that this is no iust cause of exception against these bookes: but rather, the true cause is, why they denie these and some other bookes: because they conuince diuers of their errors: because they most clearly proue the prayer of Sainctes: and prayer for the soules departed. We accept these Bookes for Canonical vpon the iudgemēt, and testimonie of the Christian Church, as we doe the Gospel, written by the foure Euangelists: and the rest of al the holie Bible, though it be not al in the Iewes canon. Their other refuge is, their light esteeming of spiritual visions. By which especial meanes it hath pleased God to reueal very manie trutthes, vnto mortal men, both in the old and new Testament.

Ieremie the Prophete. and Onias sometime High priest: prayed after their deathes, for the Iewes.

VVe receiue the diuine Scriptures vpon testimonie of the Christian Church, not of the Iewes Synagogue.

Namely

Gen. 15. 7. 1.
Is. 28. 7. 12.
Is. 37. 6. 7. 9.
Ex. 3. 7. 3.
If 1. 7. 9. c.
Dan. 1. 7. 17.
Ec.

God revealeth
man e truths
by visions.

Glorious sou-
les are not
only like to
Angels in that
they live with-
out marriage,
but also are
equal to An-
gels in glorie
knowlege,
power, charitie
and other per-
fection.

Namely to Abraham, Iacob, Ioseph, Moyfes, Samuel, Mal. 17.
and the other Prophetes. Also in our Lords Transfi- 7. 3. 4
guration there appeared Moyfes and Elhas, in such Act. 9. 7
maner that the Apostles knew who they were. Luke 8. 6. 7
wise our Lord himself appeared in a vision to S. Paul, Ch. 10. 7. 3
and by visions declared certaine assured truths to 11.
the same Apostle directing him what to doe. Also to
Cornelius a Gentile: to S. Peter; to S. Iohn, and
others. Neither can Iudas Machabeus with anie rea-
son be reiected, as vnworthie of credite, reporting
that which himself saw, and heard in a vision: the
event also confirming the truth of his reporte.

8. This truth is yet further confirmed by the do-
ctrine of Christ, and his Apostles Our Sauour saith,
that the blessed of mankind [are as the Angel of
God in heauen] which similitude not only importeth
that they are there without marriage, as Angels be,
which was the particular occasion of this doctine,
but also proueth their equalitie with holie Angels in
other respectes, for our Lord saith likewise (as S.
Luke witnesseth) that [neither can they dye anie
more, for they are equal to Angels.] To witte in
equal immortalitie, and glorie, which importeth, to
belike in knowlege in power, in like fauour with
God, in like charitie towards faithful persons in
earth, and in other vertues, and in the whole state of
glorie. Seing therefore it is cleare that holie Angels
reioyce for the conuersion of sinners, it can not be
but that other Saintes, of our owne humane nature,
do likewise reioyce: and consequently doe know,
when some sinners are conuerred, for els they could
not reioyce. And the meanes whereby they know, is
by seing God: which is the self same essential beati-
tude in al the bless'd, both of Angelical and humane
kinde. As is noted before. S. Paul further describing
the excellencie of knowlege in eternal glorie, about
knowlege in this life, saith [In part we know, and in

part

Apoc. 1. 7. 11.
10. 6.
Act. 1. 7. 3.
1. Ch. 7. 3.
36.
2. Mach. 13.
7. 27. 6.

Mat. 22.
7. 30.
Luc. 10.
7. 36.
Luc. 19.
7. 17. 19.

1. Cor. 15.
7. 42.
Luc. 15. 7. 3.
10.

Mat. 12.
7. 10.
6. 4.

1. Cor. 13.
7. 9. 10.

1. 10. 11.

1. 10. 11.

1. 10. 11.

1. 10. 11.

1. 10. 11.

part we propheticie. But when that shal come, that is perfect, that shal be made voide, that is in part.] Whereby it is euident that both the light of faith, and of propheticie, shal be changed into the greater light of glorie [we see now (saith he) by a glasse, in a darke sorte: but then face to face. Now I know in part, but then I shal know, as also I am knowen.] Which excellent difference between the state of grace, and of

glorie. S. Iohn likewise testifieth, saying [My dearest, now we are the sonnes of God: and it hath not yet appeared what we shal be, we know that when he shal appeare, we shal be like to him: because we shal see him as he is.] The reason therfore of Sainctes knowlege, is because they see God, as he is, & therby are in a kinde of resemblance, like to God [like to him] saith S. Iohn, and equal to Angels. In the meane time the faithfull in earth, are of the same Communion of Sainctes, members of the same bodie, vnder Christ the head. As S. Paul teacheth, saying to the

Christian Hebrewes [You are come to mount Sion, and the citie of the liuing God, heauenlie Ierusalem, and the assemblie of manie thousand Angels: and the Church of the first borne (holie Patriarches, and Prophetes) which are written in the heauens: & the Iudge of al God: and the spirites (or soules) of the iust made perfect (by glorie) and the Mediator of the new Testament, Iesus.] To al these the iust in this life are ioyned in felowshipe [being iustified (by Christs blond) remitting our sinnes] Why then shal we not beleue, that the glorious Sainctes can and wil assist vs vnder Christ, & through Christ, by their intercession?

9. Which very thing it semeth S. Peter promised in this life, to performe after his death, saying in his Epistle [I thinke it meete as long as I am in this tabernacle, to stirre you vp by admonition: being certaine that the laying away of my tabernacle is at hand: according as our Lord Iesus Christ also signified to me.

By seeing God, the glorified Sainctes are made like to God, & equal to Angels. And the iust in earth are of the same felowshipe.

As grace cometh by meanes of holie

G g g

And

Angels, so by
other Sainctes.

S. Peter pro-
mised to haue
care of the
faithful after
his death.

Both Angels &
other Sainctes
do offer the
prayers of the
faithful to
Christ.

Martyrs pray
for iust reuenge
and are heard.

And I wil doe my diligence, to haue you often after my decease also; that you may kepe a memorie of these things] so the sacred letter is somewhat obscure, but by connexion of the whole sentence, this seemeth to be the sense: That as the holie Apostle during his temporal life, omitted not to put Christians in mind of the things which he had taught them: so after his death he would endeavour, that they might be mindful of the same. And that, by his promised care after his decease, he meaneth his intercession to Christ, is probably confirmed, by manie other textes already recited: & by S. Iohns most manifest wordes, praying that grace, and peace might be geuen, to the seuen Churches (vnto which he writte in Asia) not only from Christ, from whom it is alwayes principally deriued, but also from holie Angels, saying [Iohn to the seuen Churches which are in Asia, Grace to you, and peace from him that is, and that was, and that shal come: and from the seuen spirites, which are in the sight of his throne.] Again the same Apostle evidently testifieth, that other Sainctes in heauen doe offer to Christ the prayers of the faithful in earth, saying [When he (Christ the Lambe of God) had opened the booke, the foure liuing creatures, and the foure and twentie seniors (the holie, and glorious Sainctes) fel before the lambe, hauing euerie one, harpes, and golden vials ful of odours, which are the prayers of sainctes) that is, of the faithful commonly called sainctes, in the new Testament. More particularly concerning holie Martyrs, he sayeth [I saw vnder the Altar the soules of them, that were slaine for the word of God, and for the testimonie, which they had (rendred) and they cried with a loud voice, saying: How long, Lord, holie, and true, iudgeth thou not, and reuengest thou not our blood, vpon them that dwel on the earth?] What can be said more evidently, then here the Apostle saith: that Martyrs crie

*Dabo an-
tem operam
et frequen-
ter habere
vos post ob-
itum meum.*

Apos. 1. v. 4.

*ch 5. v. 8.
ch 8. v. 3. 4.*

*Act. 9. v. 13.
31. 41.
ch 16. v. 10.*

*18.
Rom. 1. v. 7.
ch 8. v. 27.*

*28.
ch 11. v. 13.
et c.*

*ch 15. v. 16.
Apos. 6. v. 9.*

20.

with

with a loud voice, with zeale of Gods honour, for iust reuenge against obdurate persecuters. Which hinder the progresse of true Religion. Whose petition is also granted, and shal be fulfilled in due time. For [it was said to them, that they should rest yet a litle time, til their fellow seruants be complete, and their brethren, that are to be slaine euen as they.] A litle time, saith our Lord. And in an other place [I say to you (saith the same Iesus Christ our Lord) that God wil quickly reuenge them] for al the time of this world is passing shorthe, not a minute, or crochet in comparison of eternitie. Al which testimonies, and proofes (yea some smal part therof) may abundantly suffice, in defence and confirmation of the Catholique doctrine, that glorified Sainctes in heauen doe pray for the faithfull in earth.

It is lawfull and profitable to pray the glorified Sainctes, that they wil pray for us to God.

ARTICLE 45.

NOw concerning direct Inuocation of Sainctes, vpon the premisses already & praying to them, which Catholiques vse; & Protestants denie to be either profitable, or lawfull: the Catholique beleefe and doctrine, in this point, is euidently deduced from the former groundes, confirmed by the holie Scriptures, in the precedent Articles. Where we haue clearly shewed, that the memorie, and praises of Gods blessed Mother: and other holie seruants, redundeth to his owne more praise, & glorie. Likewise by expresse, and most authentical examples, we haue declared that prayers were both lawfully, and fruitfully made to God by mediation of his holie seruants departed from this world, God granting such requestes, for the same his holie seruants sakes. Where also we haue shewed by the like diuine

Scriptures, that not only holie Angels, but also other glorified Sainctes can and sometime doe know the affaires of mortal persons, can also heare (that is to say, vnderstand) the prayers of the faithful, and that they doe offer the same prayers to God, and so pray for the faithful: especially since the Ascension of Christ, being with him in glorie, which farre excelleth the light of faith, and of prophecie. Al which being evidently proued by the holie Scriptures, we therupon firmly conclude, that seeing our imperfection nedeth helpe, of the more perfect, to pray with vs, and for vs: seeing the glorious Sainctes in heauen can heare (or vnderstand) our prayers, & are willing to assist vs, & are more worthie to be heard; the same also redounding to the more honour of God, it is therefore, both lawfull, & very needfull as wel to pray God Almighty, to extend his grace and mercie vnto vs, for his glorious seruants sakes: as also to inuocate directly the same blessed Sainctes, according to the accustomed maner, saying: Holie Marie, Mother of God, pray for vs. Sainct Michael; S. Peter, S. Paul; Al Sainctes of God pray for vs. For hauing manifestly confuted the Protestants imagined impossibilitie, that Sainctes in heauen could not heare, nor vnderstand the prayers of the faithful in earth, & withal conuincid their incredulitie in other pointes, concerning this present controuersie, there remaineth no other impediment, why we should not directly pray the glorious Sainctes to pray for vs to God, but either proud presumption of such as wil nedes thinke themselves so absolutely secure of their owne both present, and future iustice, and infallible saluation, that they neede not the prayer of anie other: or els an impious disdain of anie Sainctes intercession, as though, for sooth, their owne prayers were as good, as anie Sainctes: or finally an imagined derogation from Christ, by vsing anie other Intercessor to him.

That

Other objections: especially of Puritans.

Art. 41. 44.

Art. 41.

§. 2. 3.

Art. 44.

§. 4. 8.

Iob. 21. 7. 11.

12. 13.

Luc. 18. 9.

11. 12.

1 Co. 13. 7. 11.

That nothing therefore may be left vnfolued, we shal yet further declare by the like holie Scriptures, that al these pretended impediments are false, & absurde.

2. Touching the first of these impediments, we Particular per-
answer: that if anie were so assured of their owne sal- (saluation of
uation, as they wil needes perswade themselves: then some, that they
it were needles (according to their owne conceipt) are assured of
either to pray for themselves, or to desire the prayers their owne
of others. But seing according to the holie Scriptures saluation, ma-
[Man knoweth not whether he be worthie of loue, keth as much
or hatred.] And that al ought [with feare and trem- against al pray-
bling to worke their saluation. And that we must la- ers, as praying
bour by good workes to make sure our vocation, & to Sainctes.
lection] we must both pray for remission of sinnes, &
that we fal not into tentations [for he that perseue-
reth to the end, shal be saued] And also it is needful
to desire others prayers: as S. James aduiseh, saying
[Pray one for an other, that you may be saued] Espe-
cially al must desire the prayers of the more holie, &
more perfect. As Iobs freind willed him [to turne to
some of the Sainctes] And God sent the same man &
his felowes to Iob, saying to them [Goe to my seruant
Iob: and he shal pray for you: his face I wil receiue:
that the follie be not imputed to you.]

3. The second pretended impediment, that anie It is absurde
mortal persons should either esteeme so much of their to, preferre
owne prayers, or so litle of the glorious Sainctes assi- priuare prayer
stance, is no lesse absurde, then the former. And yet of mortal per-
some smal there be in these sinful times, whose soule sons, before
mouthes haue darred to say, that the prayer of anie the Interest-
beleuing person of their faithful (they should say, tion of glori-
faithlesse) congregation, is as good as the prayer of fied Sainctes.
the Virgine Marie. Which blasphemous comparison
as al modest eares abhorre to heare: so al true Chri-
stians not only preferre the preeminent excellencie
of the euer blessed, most glorious Virgine Mother of
God, before al other Sainctes. [Because our Lord God

Eccle 9. 7. 1.

Phil. 2. 7. 12.

1. Pet. 1. 7.

10.

Mat. 6. 7. 9.

12.

ch. 26. 7. 41.

ch. 10. 7. 12.

ch. 24. 7. 13.

Iac 5. 7. 16.

Part. 3.

Art. 1.

§ 9.

Iob. 5. 7. 11.

ch. 42. 7. 9.

Luther Ser.

de Natali

Virg. Mar.

Lut. 1. 7. 48.

49.

hath regarded the humilitie of his handmaide : for behold from hence forth (saith she) al generations shal cal me blessed . Because he that is Mightie hath done great thinges to me.] But also they acknowledge with the Royal Psalmist, that al the glorified [freindes of God are become honorable exceedingly : their principalitie is exceedingly strenghtned.] And as the number of Gods Sainctes, which are & dayly shal be glorified, is to vs innumerable : so is their glorie, power, and fauour with God to al mans conceipt in this world incomprehensible [From the beginning of the world they haue not heard (saith Isaias) nor receiued with eares: the eye hath not seene, o God beside thee, what thinges thou hast prepared for them that expect thee.] But now in heauen they heare, see, and enioy that glorie, which we know by faith in general, to be farre more excellent, then anie mortal man can conceiue in particular, wherfore seing of what great valure the prayers of holie men were (as is shewed before) of Noe, Abraham, Isaac, Iacob, Iob, Moyse, Dauid, Elias, Eliseus, Isaias, Ieremias, Daniel, & others, partly whiles they liued in this world, and more, when they were in *Lsmba Patrum*; of how much more force are the prayers of the same Sainctes, now being with Christ in eternal glorie? And of the like inexplicable vertue are the prayers, of al Christs Apostles, Martyrs; and other Sainctes, to be esteemed, according to the merites of euerie one: & aboue al of the most humble, most immaculate Virgine Mother of God.

4. For better consideration of whose singular most eminent sanctitie in this life, & glorie in heauen: let vs here againe remember what testimonie the holie Evangelist geueth of S. Elisabeth, and withal obserue the sincere iudgement of the same commendable person. concerning the pearlesse Virgine Mother of our Lord [There was (saith S. Luke) a certaine

The glorie of Sainctes exceedeth al mortal mans conceipt.

By consideration of S. Elisabeths special vertues, we may conceiue

Priest named Zacharie, of the course of Abia: and his wife of the daughters of Aaron, and her name Elisabeth. And they were both iust before God: walking in al the commandments, and iustifications of our Lord, without blame.] This worthie matron a perfect obseruer of al Gods commandments, without blame, and therby made iust (not before the world only, but as the Holie Euangelist here affirmeth) before God: did by the special fauour of God, conceiue and beare an excellent Sonne, S. Iohn the Baptist, Christs Precursour: who was replenishad with the Holie Ghost euen from his mothers wombe] Which diuine worke, the same holie Archangel Gabriel reuealed also to the B. Virgine Marie: when he imperterd to her the greatest Mysterie of Gods owne Sonne incarnate, and made Man, saying [Behold Elisabeth, thy cosine, she also hath conceiued a sonne, in her old age, &c.] Whereupon the B. Virgine going with speede, visited Elisabeth. By al which, & much more in the sacred Gospel wee see, that S. Elisabeth so highly commended before God, richly indued with most godlie issue of an admirable sonne, visited by the most holie Virgine, was of very great estimation: and yet she, also newly more replenished with the Holie Ghost] in this present visitation (as the Euangelist recordeth) knew, and presently acknowledged the exceeding greater excellencie in the most blessed, Virgine, aboue herself, and aboue al women that euer were or can be; as witnesseth the same Euangelist saying, that [As Elisabeth heard the salutation of Marie, the infant did leape in her wombe; and she was replenished with the Holie Ghost; and she cried out, with a loud voice, and said: Blessed art thou among women: and blessed is the fruite of thy wombe. And whence is this to me, that the Mother of my Lord, doth come to me?] O wonderful knowledge in S. Elisabeth: For who told her, that her cosine the B. Virgine

that the B. Virgine, Mother of God, farre excelleth the ordinarie state of Gods true seruants.

Between whom & the wicked there can be no comparison.

S. Elisabeth by special inspiration knew very great Mysteries.

Though S. Elisabeth was admirably illuminated with grace, yet the excellencie of the Mother of God farre surpassed her, and al others.

B. Virgine had now fruite in her wombe, within so few dayes, after the diuine Incarnation? For immediately after the Archangels Annunciation. [The B. Virgine went with speede: to visite S. Elisabeth] And behold she knew this diuine Mysterie, at their first meeting, and mutual salutation. Who also told her that this fruite, was so singularly blessed, that it made the mother most blessed of al women, which either conceived, or not conceived fruite? Who told her that this is the promised, & expected Messias, Christ, the Anointed, the Redemer of mankind? Who told her, that this fruite, is the natural Sonne of God: who taught her this Christian doctrine, before Christ was yet borne: that because the B. Virgins Sonne, is also the very Sonne of God, the Second Person of the most blessed Trinitie; therefore the same B. Virgine is the Mother of God? Which point of faith she also firmly beleued, and expressly professed, saying with admiration of the B. Virgins most admirable humilitie [Whence is this to me, that the Mother of my Lord doth come to me?] Very great therefore was S. Elisabeth in al vertues, very blessed with much grace. And incomparably greater was the B. Virgine, by how much it excelleth to be Gods Mother, more then to be onlie his seruant. S. Elisabeth was his faithful true seruant, and so were manie others: The B. Virgine was his most faithful, true seruant aboue al others: and also his worthie, true, & natural Mother, which no other can be. Thus we see by the true iudgement of S. Elisabeth, testified by the holie Euangelist in the sacred written word of God, that we ought much more to esteeme the great sanctitie of Gods special seruants, aboue our poore selues, and other common sorte of faithful people: & amongst al, that the B. Virgine Mother of God, farre excelled other iust holie persons, euen whiles she was in this world, and so according to right proportion of grace in this

in this life, & glorie in heauen she excelleth al in eternal blisse. And therefore as the sanctitie, and glorie of anie persons is greater: so in like degree of iust comparison their prayers are of more worth, and more to be esteemed, desired, and with al humble deuotion to be requested. By this holie text then, we may sufficiently lerne, that the faithful [become iust, before God; by walking without blame in al his commandments.] That the iust doe humbly, and truly acknowledge, that others are of greater excellencie in grace, then themselves: and shal be in greater glorie; And withal to detest the Luciferian pride of those, that dare compare themselves, either in the worth of their prayers, or in anie other thing, with the most worthie incomparable Mother of God.

Special pointer
to be obser-
ued in the text
recited.

5. We may againe meditate in like maner, as wel concerning the same most eminent glorie of the B. Virgine Mother, as the excellent blessednes of al glorious Sainctes of God, vpon an other passage in the holie Gospel where it is written, that Whiles our B. Sauour preached. [A certaine deuout woman lifting vp her voice out of the multitude said to him: Blessed is the wombe that bare thee: and blessed are the breastes, that thou didst sucke] Which praise of Christ vttered to himselfe, and redounding most especially to himselfe, importeth also not only the great praises of our B. Ladie, in her whole person, because she was made worthie, to conceiue and bare Christ our Lord in her wombe, and to geue him sucke (as is declared before) but also this blessednes deriued from Christ, is extended to her sacred bodie, & respectiue-ly to those special partes of the same most pure, virginal bodie, which particularly serued to the effecting of this diuine worke [Blessed is the wombe that bare thee (ô Lord our Sauour) & blessed are the breastes, which thou didst sucke.] Euen so likewise: Blessed are the handes that touched thee: Blessed are the ar-

The same is
declared by an
other passage
of the holie
Gospel.

h h h mes

9.6.

45. 43.

Luk. 11. 7. 17

Mt. 41.

5. 5.

Ch. 1. 7. 18.

ness that carried thee: yea the further that this blessednes is extended, the more is Christ our Lord honoured. From hence it more is, that holie Church (whereof this deuout woman was a pregnant figure) professeth that al the true seruants of Christ are blessed, because they (some more some less) serued him. Blessed is none Ioseph, his supposed father: because he not being his father, yet with al fatherly care serued him in his infancie, & childhood. Blessed is holie Simeon, who so ioyfully receiued him into his armes, in the Temple. Blessed is S. Iohn the Baptist, who was his Precurour. Blessed as S. Peter, whom he made his General Vicare in earth. Blessed is S. Paul, whom he made the Apostle of the Gentiles. Blessed are al his Apostles, Euangelistes, Martyrs, holie Bishoppes, Doctors, Virgins, Widowes, Confessors, al godlie men, women, and children: Not for any thing they doe, or can doe [of themselves: as of themselves.] but for the seruice which they haue done to Christ; and that by his grace, [of whom is al our sufficiency] Breerly, Blessed are al that rightly beleue, and confidently hope in Christ, louing him aboue al, and their neighbours as themselves, which consisteth in keping his commandments. For so himselfe testifieth, both els where, and in this very place, saying: that not neerues in blond, or kintred aboue [but rather, blessed are they, that heare the word of God, and kepe it] which pertaineth to al the iust in this world.

Al blessednes
and sanctitie is
derived from
Christ.

Great difference
between
the staies of
the faithfull,
and glorious.

*Victoris &
Comprahensores.*

6. But between the iust in this life, and the glorified in heauen is so great difference, as between hope and possession, between hoping with danger of losing before death, and hauing, with infallible assurance of holding for al eternitie. The one sorte are *Bears in spe*, the other are *Bears in re*. The one sorte are *in Via*; the other in *Patria*. The one sorte called therefore *Victoris*, the other *Comprahensores*. And besides this great difference between iust feare, and infallible securitie, their

2. Cor. 1. 7. 5.

10. 14. 7. 11.

Luc. 11. 7. 11.

their states differ no lesse, but in deede much more: for in this life al are inuironed with imperfections, Faith it self is vnperfect, yea Pro^{ph}ecie is vnperfect.

1. Cor. 13.
7.9.

[For in part we know (to witte by faith) and in part we prophetic] saith S. Paul. In heauen al are perfect. And therfore happie death, farre excelleth happie life. Happie life maketh blessed in hope, because without good life there is litle, or no hope: happie death maketh blessed in deede. And therfore concei-

psal. 1. 7. 1.
1. 6. f. 14. 6
1. 4.
Apost. 14.
7. 13.

ning al such, S. Iohn testifieth saying [I heard a voice from heauen, saying to me: Write: Blessed are the dead, which die in our Lord: from henceforth now, saith the Spirite, that they rest from their laboures: For their workes follow them.] Al consisteth in that they [dye in our Lord] in the state of grace, accompanied with good workes. Then saith Gods Spirite: They rest secure, being assured to receiue their reward, rest from laboures of tentations, in ioy, honour, and

10. 14. 7. 15.
16.

al good, that can be desired. According as our Lord els where also expressely promiset, saying, [If any man

Sainctes in
heauen haue
more know-
lege, by seeing
God then the
greatest ser-
uant of God
in this life.

Mat. 11.
7. 11.

minister to me; let him follow me, and where I am, there also shal my minister be, if anie man minister to me: my Father wil honour him.] wil geue him more grace in this life, and perfect glorie in heauen. There al the blessed by the fruition of God, are indued with more knowlege: and are more confirmed in zeale, in pietie, and charitie, both towards God, and al mankind, then they were in this world. And therfore most absurde is their follie, that compare the state of men yet liuing in flesh, with the glorious Sainctes: which are in heauen: or the prayers of mortal persons yet subiect to sinne, or tentation, with the prayers of glorified Sainctes.

7. The last pretended excuse, why Protestants wil not pray to Sainctes, (if we may thinke that they are so scrupulous) is their feare, lest they should thereby detract from Christs Souereignie, or derogate from

The third ob-
jection against

praying to
Sainctes is
pretended de-
rogation from
Christ.

Glorious Sain-
ctes doe ho-
nour Christ by
offering the
prayers of the
faithful to
him.

A particular
objection an-
swered.

his singular honour. But doe ye not see gentle Ad-
uerſaries, that whiles you charge vs with derogati-
on from Christ, by our praying to Sainctes, as to in-
tercessors for vs to him: your selues would deprive
him, of that seruice, which the glorious citizens of
heaven continually doe him, for the good of his faith-
ful in earth: as is testified by S. Iohn: that [the foure li- *Apos. 5. 7. 9.*
uing creatures, and twentie four seniors] sat downe
before him offering the prayers of the faithful. For
by your iudgement, none must offer prayers to Christ,
but we only that are in earth. And if we vie any inter-
cessor between our selues, & him, then, say you, we dis-
honour Christ; we doe him great iniurie, we committe
an hainous crime, if we suppose that anie glorious
Sainct shall sooner be heard then our selues. So that
al your pretence of Christs honour rather detecketh a
proud presumption of your owne worth, with vnto-
lerable disdain of glorious Sainctes, then anie true
zele of Christs honour. For [true zeale is according to *Rom. 10.*
knowledge] but this zeale of yours is without know-
lege, of the great difference between Gods seruants in
heaven, and in earth. You can not be ignorant that
God granterth the requestes of his faithful seruants,
for their sakes that were more faithful, and more ho-
lie, and yet you wil not pray by mediation of any but
of Christ only. But what text haue you, for this your
pretext of Christs dishonour, by our praying the glo-
rious Sainctes to pray for vs? The cheefest which you
allege is: Because Christ saith to al true penitents. *Matt. 11.*
[Come ye to me al that labour, and are burdened: *v. 28.*
and I wil refresh you] Therefore say you, we must not
pray Sainctes to goe to him for vs, nor to pray him in
our behalf. As if this were going from him to others.
We answer, that this is going to him: because thus
we goe to him, by others who are more worthie to be
heard, then our selues without them. When [a cer- *Luk. 7. v. 9.*
taine Centurion sent the Ancients of the Iewes. vnto
Christ,

Christ, desiring him to come and heal his servant. VVe repaire
 And they besought him earnestly: as S Luke relateth to Christ not
 it: S. Matthew saith [There came to Christ a Centu- only by our
 rion beseeching him.] By confession therefore of the owne prayer:
 two Evangelistes, it is necessarie to say; that they but also by the
 which come by others, are truly said to come to prayers of
 Christ. because they come to him by wil and affe- Sainctes.
 ction, and so coming to him by his glorious Sainctes,
 they come with more humilitie, then by themselves
 alone. As is cleare in this example of the Centurion, And therein is
 who confessing his owne vnworthines, said [Lord, more humilitie
 I am not worthe, that thou shouldest enter vnder my vs. And
 rooffe. For the which cause, neither did I thinke my more honour
 selfe worthe to come to thee: but say the word, and to Christ.
 my seruant shal be made whole] So we see the pre-
 cept of Christ bidding al, come to him, is obserued,
 when we repaire to him by intercession of Sainctes.
 And that with our more confidence, & more honour
 to Christ. And so this maner of coming is no derogation,
 but more honorable to him.

8. If you wil be pleased in like maner, [with mildnes Titles and of-
 casting out al bitter zeale, & contention] to conserue, fices percy-
 and consider the sacred text of Gods word in those ning princi-
 places, where mention is made of Redemer, Media- pally to Christ
 tor, Aduocate, Adiutor, Protector, Sauour, and the are ascribed
 like, you shal clearly see, that as these titles, in their also, in a true
 principal signification, and in the most excellent sense, to his
 degree, doe perteyne only to Christ Iesus our Lord; seruant.
 so in an other sense, and farre lower degree, they also
 perteyne, and are ascribed in the holie Scriptures, to
 Gods seruants, as wel glorious in heauen, as faithful
 in earth. Alwayes with this incomparable difference,
 that Christ our Lord doth these excellent offices for
 men, by his owne power, in his owne name, and
 through his owne merites. Al others doe them, as his
 Ministers: through his power, name, and merites. So
 holie Iob professed that onlie God is his Redemer;

Hhh 3

who

In the princ-
pal sense onlie
Christ is our
Redemer.

Who shal raise him from death. The Royall Psalmist
acknowledge onlie God to be our absolute Rede-
mer, saying that [neither a mans owne brother (nor
anie other) shal redeme him: neither anie man can
redeme himself. He shal not geue vnto God, his re-
conciliation. And the price of redemption, of his
owne soule.] Much lesse for an other mans soule. Pl. 48. v. 13.
Ps. 119. v.
7. 8.
[But with our Lord there is mercie: and with him
plenteous redemption. And he shal redeme Israel
from al his iniquities.] Our Lord saith vnto al his
people, by his Prophete Isaias [Returne to me, be-
cause I haue redeemed thee, you were sold for
nought, and without siluer you shal be redeemed.
Behold thy Sauour cometh: behold his reward is
with him, and his worke before him. And they shal
eal them: The holie people: the redeemed of our
Lord.] Nothing is more frequent in the Prophetes, See Part. 1.
Art. 15.
then the necessitie of a Redemer, onlie Christ, God
and Man is the same Redemer of al mankind: which
Christ himself also plainly affirmeth, saying. [The
Sonne of man is come, to geue his life a redemption
for manie.] His Apostles teach the very same [God,
who foreshewed by the mouth of al the Prophetes
(said S. Peter) that his Christ should suffer, hath so
fulfilled it. There is not saluation in anie other, for
neither is there anie other name vnder heauen, geuen
to men (but Iesus Christ) wherein we must be saued.]
The same Apostle in his Epistle, admonisheth al
Christians [to liue in feare: knowing (saith he) that
not with corruptible thinges, gold, or siluer, you are
redemed from your vaine conuersation, of your fa-
thers tradition, but with the precious blood, as it
were, of an immaculate, & vnspotted lambe, Christ]
S. Paul likewise testifieth the same to the Christian
Iewes and Gentils, saying [Now without the Law (of
Moyse) the iustice of God is manifested: testified by
the Law, and the Prophetes. For al haue sinned; and
nede

Rom. 9. 31.

Gal. 3. 13. nede th^e glorie of God. Iustified gratis, by his grace: by the redemption that is in Christ Iesus. Christ hath redeemed vs, from the curse of the Law. In Christ we haue redemption the remission of sinnes. He gaue himself a redemptiō for al, a testimonie in due times. He gaue himself for vs, that he might redeme vs from al iniquitie, and might cleanse to himself a people acceptable, a pursuer of good wo^rkes. Iesus Christ (saith S. Iohn) is the propitiation for our sinnes: not for ours only, but also for the whole world;] whereupon al the glorified Sainctes sing vnto him this Canticle, saying [Thou art worthie ô Lord to take the booke, and to open the seales therof: because thou wast slaine, and hast redeemed vs to God, in thy blood, out of euerie tribe, and tongue, and people, and nation.

9. In the same principal signification, Christ our onlie absolute Redemer is also our onlie Mediator, Aduocate, Protector, Helper, and Saviour, and no other in the same sense. So Melchisedech king and Priest titheth God Almightye Protector his seruants saying to Abraham [Blessed be God the Highest, by whose protection the enemies are in thy hand] God himselfe confirmed the same title saying also to Abraham [Feare not Abram I am thy Protector] Moyses withal the people in their Canticle of thanks speake to God by the like titles, saying, [My Strength, and my Praise is our Lord, and he is made vnto me a Salvation] Samuel contested to al the people that [God only saueth them out of al euils, and tribulations] Dauid as yet young, but most confident said to great Goliath [Nor in sword and speare doth our Lord saue, but he wil deliuer thee into my hand] The same king and Prophete in al his life sette forth Gods singular power, & absolute goodnes, with most proper titles, of [Rock, Strength, Shilde, Strong one, Saviour, Horne of saluatiō. Lister vp: Refuge, Deliuerer, Helper,

Only Christ is our Protector, Strength, Mediator, Aduocate, Helper, Saviour Hope, Refuge, Deliuerer &c. absolutely of himselfe.

His holie seruants haue the same titles by participation.

Helper, Protector, Redemer, Illumination, Salvation, Protection, and, Al in al. Because he alone can doe al thinges: without him none at al can doe anie thing. Al other Prophetes, and Apostles, and Christ himself confirme the same. There is no God but one, no Christ but one, no Mediator, no Aduocate, no Intercessor, but Iesus Christ, in the eminent, most proper absolute sense, as these titles are appropriated to him, and therefore so to ascribe them to anie other, were to make an other Christ, and an other God. It is only Iesus Christ, that died for al mankind.

The denial of the same titles (in way of participation) is dishonour to God, and contrarie to his diuine word.

10. Which cleare truth confessed by al, that wil seme to be Christians, needeth no more cōfirmation. But for so much as our Aduersaries calumniat our praying to Sainctes, charging vs, that therby we robbe Christ of his honour, we stil tel them, that they robbe him both of power, and honour, in denying the power and honour, which he geueth to his holie seruants, & that they plainly gainsay the holie Scriptures, which testifie that God, & our Sauour Christ geue the same titles, & offices, in a true signification, to their seruants, and ministers. [Moyse was made the God of Pharaο.] without preiudice to God Almighty; yea to Gods more honour. And [his brother Aaron was appointed his Prophete] Neuertheles they both were Gods owne Prophetes. The same [Moyse, was Arbitr, and Mediator betwixt our Lord, and the people] wherupon S. Paul saith, that [The Law was ordayned by Angels, in the hand of a Mediator] Expressly teaching that Moyse was a Mediator, betwen the Angels, and the people: and so the Angels were likewise Mediators between God and Moyse: without al confusion of order, or preiudice to Superiors. For how manie Mediators soeuer there be, they are al in order subiect to Superiors, and al subordinate Superiors are al subiect to God, the only Supreme. So euerie good spiritual Pastor is a Mediator,

Moyse was called God. And Mediator.

Angels are Mediators.

Dent 5. 7.

Gal. 3. 7.

Ec.

Ex. 7. 1.

Ps. 17. 1.

Ps. 7. 11.

Ps. 9. 10.

Ps. 16. 7. 9.

Pro. 2. 7. 7.

Is. 12. 7. 2.

Mat. 1. 7. 11.

Ch. 10. 7. 11.

Mediator, in that he intreateth God, by offering Sacrifice, with other prayers to God, craving his mercie, for himself, and the people: and by exhorting the people to cooperate with Gods grace, by freely accepting it, being in their power, to refuse it. And this excludeth not Christs Mediatioⁿ, but includeth it, for all petitions are concluded: Through Christ our Lord. And when soever we pray a glorious Saint to intercede for vs, it is in the same subordination as Moyse received the Law, by the Angels. And when he, and Daniel, and Tobias, and Cornelius, & others prayed, and Angels offered their prayers, the same Angels were Mediators.

11. It may seme perhaps, somewhat harder to a vulgar Protestant, that the title of Redemer is also ascribed to Moyse (and by that example, may in like manner be geuen to some other spiritual Pastors) also called which thing is evidently recorded in the holie Scripture, where S. Steuen calleth Moyse a Redemer,

Act. 7. 35. saying [This Moyse whom they (the Israelites in Ægypt) denied: him God sent Prince, and Redemer, with the hand of the Angel, that appeared to him in the bush.] Yet as Moyse was not God in the proper sense of God Omnipotent: so he was not a Redemer, as Christ is by his owne power, and merites, but by doing his function, in pleading their cause with Pharaoh, by working miracles, by guiding the people through the read sea, and by praying for them: and so in a secondarie sense, redeemed them from the bondage of Ægypt: & from the rigour of due punishment for their sinnes. According to which sense Salomon

Prov. 16. 7 6 saith, that [By mercie and truth iniquitie is redeemed, and in the feare of our Lord evils are avoided] In the same sense Daniel spake to Nabuchodonosor

Dan. 4. 14 saying [O King, let me counsel thee: And redeme thou thy sinnes with almes: and thine iniquities with the mercies of the poore.] Signifying that he might

Mortal men may in a true sense, redeme their sinnes.

by times deedes procure diminution of due punishment, or longer continuance of his prosperous temporal state. Which is a kinde of redemption, that may be wrought by euerie onc: especially by the faithful, cooperating with Gods grace, and may be much furthered by the prayers of glorious Saint. s.

In like sense
Gods seruants,
as wel glorious
as faithful may be called
Aduocates.

Intercessors.

Christ our
principal Intercessor
goeth by himself to God,
Alother Intercessors goe
by him.

12. Likewise our most proper and principal Aduocate, is onlie Christ our Lord: of whom S. Iohn saith [We haue an Aduocate with the Father, Iesus Christ the iust] In an other sense, and degree holie Iob was an Aduocate for his troublesome freindes, after their dispute against him, and that by Gods appointment, bidding them [goe to his seruant Iob, and offer holocausts for themselves. And my seruant Iob (said our Lord) shal pray for you. His face I wil receiue, that the follie be not imputed to you (and declaring the reason why his prayer was better then theirs for themselves, he saith) For you haue not spoken right thinges before me, as my seruant Iob.] Iob then liuing in this world was an Aduocate for others. And they did accordingly as our Lord had spokē to them. And our Lord receiued the face of Iob, when he did penance, and prayed for his freindes.] And long after his departure, from this life, Our Lord by his Prophete Ezechiel nameth Iob, with Noe (also deceased long before) and with Daniel then liuing, as special Aduocates, more worthie to be heard then ordinarie faithful people. Which is also to be remembered concerning other Patriarches, Abraham, Isaac, Iacob, & David [for whole sakes, God both promised protection, and did protect his people, & the citie of Ierusalem] Christ as Man is our principal Intercessor. [Who (saith S. Paul) is on the right hand of God, who also maketh intercession for vs. Going by himself to God alwayes liuing to make intercession for vs] by which wordes [Goying by himself to God.] The Apostle teacheth vs euidently, the great difference between
Christ

1. Io. 1. 9. 1.

Iob. 41. 7. 8.

1. Io. 1. 9. 1.

1. Io. 1. 9. 1.

1. Io. 1. 9. 1.

1. Io. 1. 9. 1.

1. Io. 1. 9. 1.

1. Io. 1. 9. 1.

1. Io. 1. 9. 1.

1. Io. 1. 9. 1.

1. Io. 1. 9. 1.

Heb. 7. v. 25. Christ & other Intercessors. For he goeth by himself,
 pleading his owne merites: al others goe by him,
 Act. 7. v. 56. pleading his merites, not their owne: otherwile then
 as deriued from his grace. And so glorious Sainctes
 pray to him, and by him to God for the faithfull, and
 are subordinate Intercessors. Mortal persons also are
 Intercessors, approued by Christs warrant, accepting
 the intercessions of a certaine Lord praying for his
 sonne: of a Centurion (with the Ancients of the
 Iewes) for his seruant: of the Architynagogue, for
 his daughter: of the woman of Chanaan (together
 with his owne disciples) for her daughter: and the
 like. Christ is the onlie Helper, by his owne po-
 wer: Which is proper to him: but through him
 others also are helpers, by participation of his
 power.] Brother that is holpe of brother, is as a strong
 citie] saith Salomon. Holie Quene Esther [besought
 our Lord the God of Israel saying; My Lord which
 only art our king, helpe me solitary woman, and
 which haue no other helper besides thee. Deliuer vs
 in thy hand, and helpe me, hauing no other helpe, but
 thee o Lord] Yet was this holy woman a subordinate
 helpe vnder God, for the safetie of the same Iewes,
 in their danger of ruine. As the whole historie repor-
 teth. By whose meanes [God turned the kings spi-
 rite (the furie of his breast) into mildnes] towards
 her, and then by her true declaration, and suite to the
 King, the cruel Edi& made against the whole nation
 of the Iewes, was turned against their enemies. Which
 prouidence of God Mardocheus presaging, vrged
 Esther to put herself into peril, saying to her. [Who
 knoweth whether thou camest to the kingdome that
 in such a time thou mightest be readie.] to helpe,
 and saue thy nation. Their fasting, & other penance,
 with earnest prayer, did also helpe them. God alwayes
 the principal helper, worketh his wil by secundarie
 meanes. God protecteth his people, and [his cloude

Others are
also truly cal-
led Helpers,

Coadiutors.

Protectors.

protected them.] In the hand of my seruant David (said our Lord) I wil saue my people Israel, from the handes of the Philistims, and of al their enemies. The King (said al the people) hath deliuered vs. out of the hand of our enemies. He hath saued vs, from the head of the Philistims. Of the helpe and protection of holic Angels, as ministerial causes is abundantly declared before in the examples of the whole people in the desert: and of Iosue: of the Iudges: of others in diuers occasions. So that it is most truly said: God deliuered, protected, saued them: and also truly said: [The Angel of his face saued them.] Whereupon Angels were called the Princes of certaine Kingdomes, and countries, which they protected [the Prince of the Kingdome of the Persians (said the Angel Gabriel to Daniel the Prophere) resisted me one and twentie daies. And none is my helper in al these, but Michael your Prince. S. Paul saw in a vision by night at Troas, a certaine man of Macedonia (an Angel in shape of a man) standing and beseeching him, saying: Passe into Macedonia, and helpe vs] that is, helpe our countrie of Macedonia by preaching Christ, for the spiritual health of soules. Of which kind of ministerial helpe and helpers, the same Apostle speaketh often in his Epistles [Salute (saith he) Vibanus our helper in Christ Iesus. Timothee my Coadiutor saluteth you: We are Gods Coadiutors: you are Gods husbandrie: you are Gods building: We are helpers of your ioy. I beseech thee my sincere companion, helpe those women. Clement and the rest of my Coadiutors, Marcus, Aristarchus, Demas, and Luke, my Coadiutors.]

Angels Protectors, and Princes, of countries.

Apostles are Gods coadiutors.

The title of Saviour is also in a true sense geuento Gods seruants.

13. Finally the title of Saviour, and termes of sauing, and saluation are in this secundarie sense, ascribed to Christs Ministers, and their ministerie, to his more honour, and without al derogation to his absolute Principallitie. Who is Author and fountaine of al. I his

Title

Title was geuen to some, as to Prophetical figures of Iesus Christ, our only absolute Lord and Sauour. Holie Ioseph the Patriarch (by Gods special prouidence) was called in the Ægyptian tongue: The Sauour of the world.] The Iudges, whom God raised vp extraordinarily (betwen the time of Iosue and the Kings) as general Capitanes, to deliuer, and defend his people from their enemies, were also called Sauours. [Our Lord raised them vp a Sauour, Othoniel. Againe he raised vp a Sauour, called Aod.] and others. Afterwards also the Kingdome of the tenne tribes, being distressed [toe chas their King besought the face of our Lord, and our Lord heard him; and gaue a Sauour to Israel, and they were deliuered out of the hand of their enimie.] Esdras, Nehemias, and others, in their thanks to God, acknowledged that he [from heauen gaue them Sauours] as wel Angels sent from heauen, as men indued with heauenlie grace, to succour and saue themselves and others. S. Peter exhorting penitent persons, saied. [Saue yourselves from this peruerse generation.] Signifying that through Gods grace they must concur to their owne saluation: which he calleth [sauing themselves] but al in the grace of our Sauour Christ Iesus. S. Paul saith [With the hart we beleue vnto iustice: but with the mouth confession is made to saluation. The sorow that is according to God, worketh penance vnto saluation, that is stable. For we are Gods worke, created in Christ Iesus, which God hath prepared, that we should walke in them.] Of himself he saith [I know that this (emulation of aduersaries) shal fal out to me, vnto saluation: by your prayer, & the subministration of the Spirit of Iesus Christ.] To others he said [My dearest, with feare and trembling worke your saluation. For God hath nor appointed vs vnto wrath, but vnto the purchasing of saluation, by our Lord Iesus Christ] Speaking of things to be done

The faithful
doe helpe to
saue them-
selves, and
others.

by faithful women, he saith, that [A woman (doing 1 Tim. 2. v. 15.
 her dutie also in other respects) shalbe saued by gene- ch 4. v. 16.
 ration of children.] To S. Timothee he saith [Attend Heb. 6. v. 12.
 to thy self, and to doctrine: be earnest in them. For
 this doing thou shalt saue both thy selfe, and them
 that heare thee. To the Hebrewes he saith. We confi-
 dently trust of you, my best beloued better thinges,
 and neter to saluation.] S. Iames vseth this word sa-
 uing, in the very same sense, affirming saluation to be
 the effect of good workes. [Confesse your sinnes one
 to another (saith he) and pray one for another, that 1 Pet. 5. v. 16.
 you may be saued.] Againe he saith [He which ma- 10.
 keth a sinner to be conuerted from the error of his
 way, shal saue his soule from death, and couereth
 a multitude of sinnes.] Much more can glorious 1 Peter. 5.
 Sainctes, by their intercession helpe forwards the sal-
 uation of their clients in earth: the same being no
 more derogation to Christ our Sauour, then the
 helpe, which one faithful person receiueth by an-
 other. As we shal yet further demonstrate.

*It is no derogation to Christ: and is very pro-
 fitable to mortal persons, that one pray
 for an other.*

ARTICLE 46.

AS wel in more abundant confirmation, that it
 is lawful to inuocate glorious Sainctes: as in
 confutation of a new rising error, that it should not
 be lawful to request the prayers of faithful persons
 in this life, we further adde, against al Aduersaries,
 which pretend that praying to Sainctes doth de-
 rogate from Christ, this one other pregnant prooffe. To
 pray the glorious Sainctes, to pray for vs to God, is
 no more derogation to Christ, then to request our
 mortal neighbour, to pray for vs. For both in the
 one & the other, we vse an other mediator to Christ.

But

Most Prote-
 stants confel-
 sing that the
 in excession of
 one mortal
 person for an
 other is good
 and lawful, say
 that the inter-
 cession of glo-

But so to request the prayer of a mortal person, is lawful, and without any derogation to Christ, is derogation to Christ. For it is euident, that the faithful haue in al times of the old and new Testament, prayed one for an other, which God hath both approued, & sometimes commanded: & most Protestants allow, & in their maner practise it. Ergo to request glorious Sainctes to pray for vs to God, is no derogation to Christ. In stead of answering to this demonstration, our Aduersaries commonly flee from the point, which before they vrged, touching their imagined derogatiō from Christ, by praying to Sainctes: and rather stand vpon their other obiections, That Sainctes can not heare vs: Can not helpe vs, &c. Neuertheles in their pulpites, & vulgar talke they crie, thar praying to Sainctes is derogation to Christ. And we prouing the contrarie, & pressing them (amongst other proofes) to answer directly to the Premisses of the here proposed perfect Syllogisme, then the most part of Protestants, denie the Maior proposition, saying: That albeit we vse other intercessors in earth, without derogation to Christ, yet to vse anie other intercessor in heauen, is derogation to Christ. But when they are demanded; Why the mediation of Sainctes should derogate from Christ, seing the mediation of mortal persons doeth not derogate from him? They can yelde no reason at al of difference. And we clearly shew, that neither the one, nor the other is anie derogation, but both are lawful. For the Catholique faith, and doctrine is, that the B. Virgine Mother, and al other Intercessors, both in heauen, and in earth doe pray vnto Christ, and through Christ his merites, beseech the Diuine Goodnes to grant the petitions of the faithful, principally for Christs sake, and secondarily also for Christs more beloued, and more perfect seruants, who haue better deserued, and haue more fauour with God, then the imperfect. And so the more perfect,

riens Sainctes
is derogation
to Christ.

Protestants
can not yelde
anie reason,
why they denie the
Maior proposition.

fect, to witte, the glorious Sainctes in heaven, must needes be more gratful to Christ, when they intercede to him for mortal persons in earth, and neither their mediation, nor the mediation of the faithfull is anie way iniurious, or vngratful to him, but most gratful, and most agreeable to his wil.

Others confessing the necessarie consequence that if one mediation be lawfull, both are lawfull, denie both alike.

2. Others seeing the euident truth of the Maior proposition (that it is no more derogation to Christ, to request the prayers of glorious Sainctes, then of mortal persons) do confesse it to be true. But rather then they wil confesse the conclusion, they denie the Minor proposition: holding opinion, that to request the prayers of anie other person whosoever, is derogation to Christ. Which is a new deuised Paradox, false, & absurde. Which though it be a desperateshift, yet of the two is more sincere, then contending mortal mens intercession to be lawfull, to say that glorious Sainctes intercession is derogation to Christ. Albeit therefore none (for anie thing I know) hath vttered in writing their conceipt, that it is derogation to Christ, to request the prayers of mortal persons, yet some avouching it by word of mouth, being vrged by the necessarie consequence (for it necessarily conuinceth) that if requesting the prayers of Sainctes were derogation to Christ, then to request our mortal freind were also derogation to him: both admitting mediation of others to him; we shal shew the manifest truth, by holie Scriptures: And first by the Law of nature: then by the practise of the faithfull in the written Law; and by Christs precept: and his Apostles doctrine, and all true Christians practise.

Prayer of one mortal person for another, is proued to be lawfull by examples in the Law of nature.

3. Abimelech King of Gerara, being admonished by God in a dreame, to restore Sara the wife of Abraham to her husband [because (said our Lord) he is a Prophete, & he shal pray for thee, & thou shalt liue] esteemed so much of Abrahams prayer, that he presently rose in the night, and restored her vntouched.]

And

Gen 20.
7 8.
14.
17.

And Abraham praying, God healed Abimelech, and his wife, and his handmaides.] Whom he had before punished with barrennes. God said to Eli-

Isa. 41. 7. 8. phas, and the two other Aduersaries of Iob [My ser-
9. uant Iob shal pray for you: His face I wil receiue. And

Exo. 8. 7. 8. our Lord receiued the face of Iob. King Pharao re-
10. 13. 19. 30. quested Moyses and Aaron, to pray for him, and his
ch. 9. 7. 18. people, that they might be freedde from the plague of
 frogges. They so prayed our Lord, and the frogges
 dyed. The like for the remouing of some other

Num. 11. 7. plagues. [The people in the desert being inuironed
1. 2. with fire, and some deuoured therewith, for their
 murmuring: they cried to Moyses; and Moyses
 prayed to our Lord: and the fire was quenched.]

ch. 11. 7. 6. 7. Againe the people being strooken with fire ser-
8. 9. pents, Moyses prayed, & our Lord appointed them
 to make a brazen serpent, for a remedie against the
 same affliction.

1. Reg. 12. 7. 4. In the time of Saul, first reigning in Israel [al-
13. 19. the people, being exceedingly terrified with sadaine
 noyses of thunder, said to Samuel: Pray for thy ser-

7. 20. uants to our Lord thy God, that we dye not. And he
23. answered (together with wholesome admonitions,
7. 21. that they should be penitent for their sinnes, & con-
 fident in Gods mercie) Be this sinne farre from me in

By other ex-
 amples, and tes-
 timonies in
 the written
 Law of
 Moyses.

our Lord (saith he) that I should cease to pray for
 you] Ieroboam being suddainly strooken lame of his

3. Reg. 13. 7. arme, for his obstinacie, against an holie Prophete
4. 6. of God, besought the same Prophete to pray for him,
 that his hand might be restored to him [And the man
 of God besought the face of our Lord, and the Kings

hand was restored to him, and it became as it was be-
 fore] The good King Ezechias, besought Itaias the
4. Reg. 19. 7. Prophete to pray for him, and with him to God, in
1. 4. 5. the time of the Kings sicknes; And God granted him
 health of bodie, with longer life: and also promised
 him victorie against the Assirians. An other very

K k k good

good King Iosias requested the prayers of the Priests, *ch. 34. v. 11.* and Leuites. The Highpriest, and Ancients, in their common distresse, requested holie Iudith the widow, *Iudith. 8. v.* to pray for the whole people: & she requested them *19. 31.* mutually to pray for her, that her intention might haue happie successe. Esdras and others receiued *1. Eld. 6. v.* licence, and meanes, of King Darius, to build the Temple agane in Ierusalem, with a special cōdition, that they should pray for the life of the King] And innumerable like examples testifie, that by the Law of God, and nature, al reasonable persons desire the prayers of others, knowing the same to be very profitable, and necessarie.

5. Christ our Lord, in regard of this necessitie, and great profite of mutual prayer of each one for others, ordayned our most ordinarie daylie Prayer, *Mat 6 v. 9.* in forme of asking for al the faithful members of *10.* Christ's mystical bodie: saying (as is explained before) *Art. 12. 15.* Our Father; Geue vs; Forgeue vs, &c.] Nor My Father, Geue me. Forgeue me, with exclusion of others. *Art. 1. v. 14.* Al the Apostles, with the rest of the faithful ioyned themselves in prayer, each one for others, and al for al. S. Paul continually in the end of his Epistles desired, and expressly requested the prayers of others for himself. [I beseech you bretheren (saith he) by our Lord Iesus Christ, and by the charitie of the Holie *Rom. 15. v.* Ghost, that you helpe in your prayers, for me to God.] And in like sorte in manie other places. It is *2 Cor. 1. v. 11* wonder that anie should be so senseles, as either to *Col. 4 v. 3.* say, that to request other mortal persons to pray for vs, is derogation to Christ; or granting that it is no *1. Thel. 5. v. 25.* derogation to him, yet say that to request the prayers of glorious Sainctes is derogatiō to Christ our Lord. That neither therefore the one nor the other is anie derogation to our Lord and Sauour, is cleare by the holie Scriptures recited, in this & in the former Articles. Whereby is also manifest to what desperate absurditie

The same is
manifest by
Christ's doctrine, and his
Apostles.

Art. 41.
44-45.

furditie they are driuen, that wil needes denie, and reiect the prayers of glorious Sainctes. Not only imagining it to be vnpossible, that they can know our desires, or anie way helpe vs by their prayers to God (which conceipts we haue largely confuted) but also pretending that it is derogation to Christ: rather then they wil acknowledge their error, doe either contradict themselues, denying mediation of glorious Sainctes in heauen, and vsing mediation of mortal persons in earth: or els denying this also to be lawfull, (because of the ineuitable consequence, that either both the meditations are lawfull, or neither can be lawfull) they doe euidently contradict the rest of the whole world, and most expresse holie Scriptures. Their next shift (vnles they wil returne to the Catholique truth) must be, to denie the holie Scriptures: which so plainly conuince them: and so shew themselues plaine Infidels: and finally become Hethnish, & Atheists: not allowing anie Diuine Authority about their owne phantasies.

6. But vpon this certaine truth, which most Protestants acknowledge: that we doe lawfully, and profitably desire other mortal persons to pray for vs to Christ: we pray them to consider, and vrge them to answer: How it can be iniurious to Christ, that we pray glorious Sainctes to pray for vs to him: seing it is no iniurie to request the same of a mortal person? Again, why it should be erroneous to beleue that glorious Sainctes in heauen, do by the light of Glorie wherein they liue, know our good desires, and prayers, seing they are like, & equal to holie Angels, both in power, & knowlege? and seing some mortal men knew the secretes of other mens hartes, by the light of Prophecie? Thirdly, why doe you denie or doubt, that holie Angels doe know mens affayres in earth, seing they haue protection of countries, and of mortal persons: and seing they reioice, when sin-

Demandes
proposed to
our Aduersaries.

1.

2.

3.

3. Reg 14.

7. 6.

4. Reg 8. 7.

26.

Dan. 10. 7.

13. 21.

4. sers repent: and doe offer the prayers of deuout persons to God? Fourthly, how dare anie that beareth the name of a Christian denie, that holie Angels, & other glorious Sainctes, doe know mens necessities; or denie that they pray for the faithfull: seing it can not be denied, that wicked spirites, damned diuels, the inueterate enemies of al mankind, doe know (though they haue not corporall eyes, nor eares) manie particular deeds, and wordes of mortall men: and cease not by wicked suggestions (though they haue not corporall tongues) to tempt, and allure men to sinne? Finally, why then shal not Christians beleue, that as God not only by his owne omnipotent word, but also by the ministerie of his holie Angels, cast the proud apostata diuels out of heauen: so by the mediation of the same holie Angelical Spirites, & other glorious Sainctes, his Diuine Goodnes bringeth faithfull iust soules through this world of tentations, vnto eternal glorie in heauen? For [Are not the glorious Angels, ministring spirites: sent to minister for them, which shal receiue the inheritance of saluation:] Al, through the merites of Christ our onlie SAVIOVR. To whom with the Father, and the Holie Ghost, be al honour, and glorie for euer. Amen.
5. Not only to these demandes, but also to the whole worke, we desire our Aduersaries answers: if they be not satisfied.

Epilogus Auctoris ad benignum Lectorem.

PRudenterne fecerim an imprudenter, cum ijs conatus sim satisfacere, qui nullam in rebus Fidei, ac Religionis discutiendis, auctoritatem aliam, præter solum scriptum Dei verbum, admittunt, nescio. Id tamen scio, iuuandarum animarum causâ hunc me subijisse laborem. Arduam sanè suscepi prouinciâ, qui iniusta petentibus, ex abundanti liberalitate morem gerere voluerim. Equidem spero bonos boni consulturos. Quod ad Aduersarios spectat, illos semper meminisse oportet, nos hac potissimum, conditione istud cum eis certamen inijsse, vt ipsi quoque intra eoldem sacram Scripturarum limires se contineant. Vt tandem aliquando perspiciant, vtrum ipsi, an nos, solis sanctarum Scripturarum armis fortiores simus.

Qui

Qui vero plenissimam totius Doctrinæ Christianæ volunt confirmationem,mittere etiam debent, vnâcum scripto Dei Verbo, Verbum Dei sine scripto traditum: atque de occurrentibus insuper dubijs, Iudicium Ecclesiæ audire tenentur. Ecclesiæ siquidem declaratione: Quæ sint sacra Scripturæ, quisnam eorum sensus: & quæ sint diuinæ Traditiones non scriptæ: nobis innotescit. Hic autem triplex, Dôgmata Christiana docendi, & confirmandi modus (ex sacris Scripturis; ex diuinis Traditionibus agraphis, & ex Ecclesiæ, ac Ecclesiasticorum virorum, præsertim Summorum Pontificum ex Cathedra loquentium testificatione, contextus) Murus est expugnabilis: fortissimus hic funiculus triplex: qui nunquam dissoluitur, nunquam infringitur. Quia & pars quæuis funiculi istius, duabus alijs sulcitur, ac corroboratur partibus. Nam imprimis sacra Scriptura testimonium habet, tum quænam illa sit, tum quis illarum sensus, ab omnium præcedentium temporum traditione; atque ab Ecclesiæ Præsulibus, qui tam pro tali recipiunt, & fidelibus pro Dei verbo commendant. Deinde, quod aliquæ sint Traditiones non scriptæ necessariò credendæ, sacra Scripturæ clarissime testantur; & tam vetus, quam præsens Ecclesia iudicat: ipsique Aduersarij aliquas agnoscunt. Denique quòd necessarius sit Iudex aliquis, qui viuæ vocis oraculo, sententiam iuridicè quandoque serar, cui omnes obedire debent, sacra etiam Scripturæ apertè testantur; ac Traditiones omnium sæculorum docent: & perpetua praxis confirmat. Cum ergo ex tribus istis certissimæ veritatis fundamentis, vnum solum ab Aduersarijs hodiè, in plerisque omnibus Controuersijs, agnoscitur; utpote purum Dei verbum scriptum, per illud solum disputatum est hic cum illis: ut hoc saltem pacto, importunitati eorum satisfiat: vtque (siue per singula, siue per omnia simul tria propugnacula) veritas innotescat: & qui errant, in veritatis viam reducantur. Qui scopus est huiusce cum Aduersarijs initi certaminis. Finis.

*Deo gratias. Beatissimæque Virgini Deiparæ
& omnibus Sanctis, laus in æternum.*

452
IT shal not be necessarie to collect an Alphabetical table, of the particular pointes proued, and explaned in this worke : because the same, as in a Synopsis (or conspicuous Summarie) are prefixed in the beginning, according to the Methode of Christian Doctrine distributed into foure Parts: and euerie part into special Article in al two hundred. Because also euerie Article is distinguished into Paragraphes: and in the margine is noted the summe of the matter, therein conteyned. The very same wherof the other table should consist: which therfore in this respect semeth needles.

Some faultes are escaped in printing: but such (especially in the two last Parts) as the Iudicious Reader wil easily discern and correct. For example in the page 179. line 9. you wil read *Iniustice committed* &c. And vse the like corrections, where you finde other errors.

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C Erraine Propositions auouched by William Cartwright:
and other Puritanes, in their Admonition to the
Parlament. About the year. 1574.

The present pretended Ecclesiastical Regiment in England, by
Bishops, Chancelers, Deanes, Archdeacons, &c. is Anti-
christian.

The people must choose their Ministers: and so they nede no
other ordination.

All Ministers are of equal auctoritie.

The Presbyterie by most voices, is the supreme Iudge in spiri-
tual causes: in euerie prouince: or shire.

The Article, Of Christs descending into hel: is foysted into the
Crede.

No holie day is to be kept but the Sabbath day only. *Which is
Saturday.*

Baptisme is nor necessarie for anie person. Not to be ministred
to Infants.

The signe of the Crosse is in nowise to be made.

No surplice is to be vsed; nor cope; nor square cappe; &c.

It is not lawful to knele, when they receiue the communion.

All which, with the like, were impugned by Doctor whitegift:
and others. And are condemned in the Protestants Synode,
holden at Hamptoncourt. 1604.

*The God of peace geue vs to be of one mind; according to IESVS
CHRIST, that wvith one mouth vve may glorifie God.*